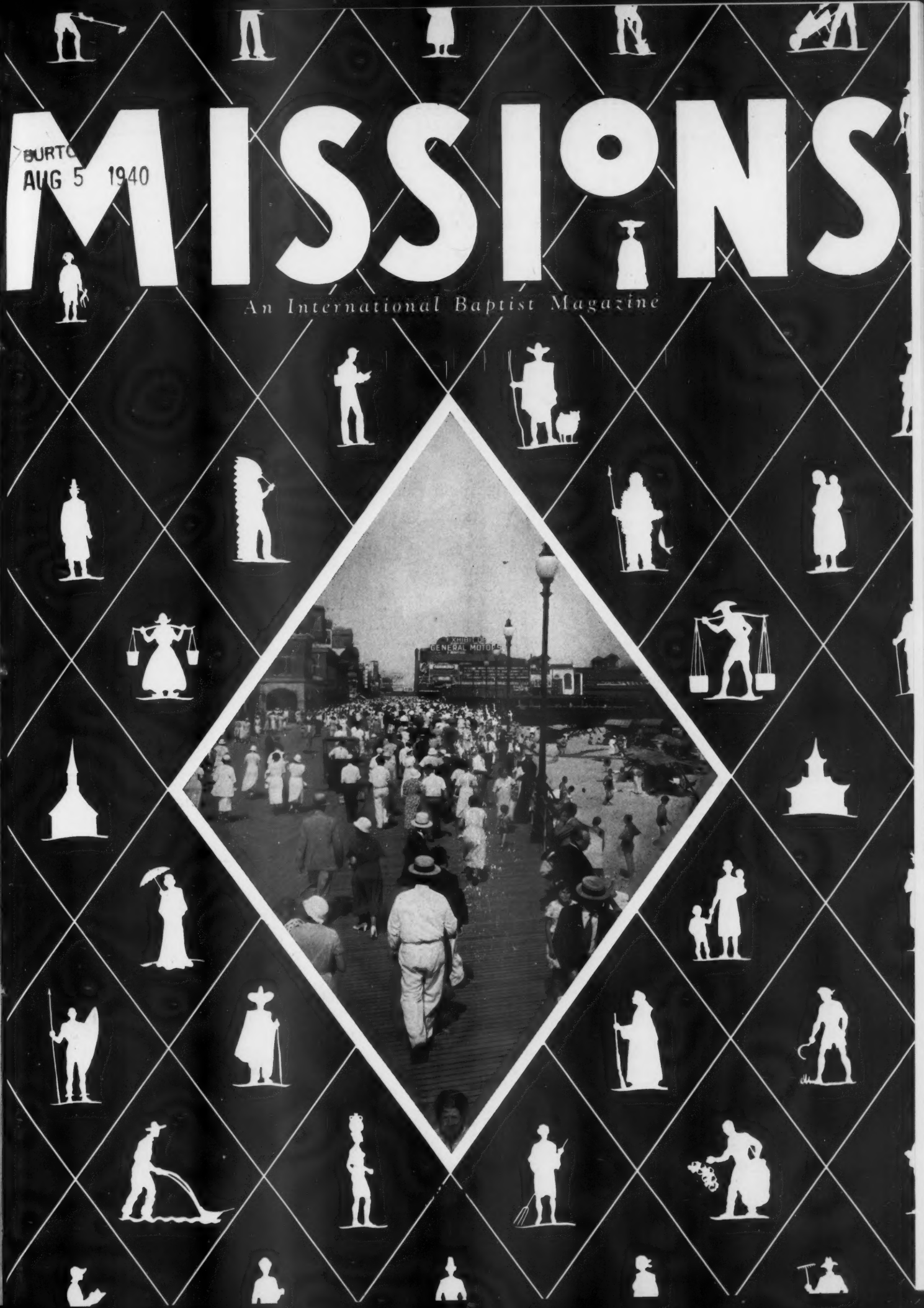


MISSIONS

BURTON
AUG 5 1940

An International Baptist Magazine



IT WILL COME TO YOU

Late **AN ANNOUNCEMENT** *About the June Issue*

The next issue (June) of MISSIONS will be delayed in publication in order to include the story of the Northern Baptist Convention at Atlantic City, May 21-26. See program on pages 292-293.

MISSIONS will make every effort to expedite the sending of copy by air mail to the printing house. But it takes time to set the story in type, to take snapshots and to make cuts from the developed photographs.

Accordingly MISSIONS plans to have its next issue go to press on or about the last day in May. It should reach all subscribers about June 12th, or two weeks late.

WHO'S WHO

In This Issue

G. Clifford Cress is an Associate Secretary of the M. and M. Benefit Board.

Newton C. Fetter is student pastor under the Board of Education, in Boston, Mass.

Royal H. Fisher is on the faculty of Mabie Memorial College in Yokohama, Japan.

Charles E. Goodall is Executive Secretary of the New Jersey Baptist State Convention.

A. F. Groesbeck is a retired missionary from South China, where he served for 39 years, from 1897 until 1936.

William C. Osgood is a missionary in Bengal Orissa, in service since 1928.

Francis C. Stifler is Editorial Secretary of the American Bible Society.

Caught by the Camera

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Every Minister

WILL WISH TO BE THERE!

AT ATLANTIC CITY, MAY 21-26, 1940

(See complete program convention on pages 291-292)

FOR THE PANEL — Wednesday, May 22nd at 3:30 P.M.

How can a Baptist pastor find the right church and a Baptist church find the right pastor?

How regain the leadership of the church and the minister in the community?

FOR THE ANNUAL MEETING of the Ministers' Council, Thursday, May 23rd at 3:30 P.M.

THE MINISTERS' COUNCIL OF THE NORTHERN BAPTIST CONVENTION

C. W. ATWATER, President

A. W. GAGE, Secretary

THE QUESTION BOX MAY

NOTE.—Questions are taken from all pages and occasionally advertisements. The Contest is open only to subscribers.

1. Where is there one divorce for every six marriages?
2. What is celebrating its 100th anniversary?
3. Where did geese go to church?
4. What church was established in 1747?
5. What is evangelism in the highest sense of the word?
6. A tea will be given at Atlantic City in honor of whom?
7. Who is Dr. Kirtley Mather?
8. The time has come when we should forget what?
9. What is a national institution?
10. Where is the Feast of the Moon celebrated?
11. Who celebrated his 25th anniversary as pastor of one church?
12. Who wrote *Move on Youth*?
13. What is one of the great missionary fields of the world?
14. Who is George A. Buttrick?
15. What provides a tranquil retreat for study and meditation?
16. Where have Baptists abolished the Mason and Dixon Line?
17. What has been cancelled because of the war?
18. What language has had written form less than 40 years?

QUESTION BOX PRIZES

Rules for 1940

FOR correct answers to every question (180 questions) in all issues, January to December inclusive, a prize of a worthwhile missionary book or a year's subscription to MISSIONS will be awarded.

Answers should be kept at home until the end of the year and all sent in together. In order to be eligible for a prize, both the answers and the page numbers on which answers are found must be given.

Answers should be written briefly. Do not repeat the question.

Where two or more in a group work together only one set should be sent in and in such a case only one prize will be awarded.

All answers must reach us not later than December 31, 1940, to receive credit.

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MISSIONS

An International Baptist Magazine

WILLIAM B. LIPPARD, Editor

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Editorial and Subscription Office, 152 Madison Ave., New York City
Address all correspondence to the New York Editorial Office

For subscription rates see page 316

Vol. 31

MAY, 1940

No. 5

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MISSIONS is published monthly except in July and August at 10 Ferry Street, Concord, N. H., by the Northern Baptist Convention.

COMMITTEE ON PUBLICATION: J. J. Allen, Chairman, E. F. Adams, G. P. Beers, Alice W. S. Brimson, C. E. Goodall, S. B. Hazzard, P. H. J. Lerrigo, Janet S. McKay, Luther Wesley Smith, Dorothy A. Stevens, G. L. White.

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LETTERS

From the Editor's Mail Bag

After reading in *MISSIONS* a letter denouncing "militaristic" hymns, I feel impelled to write a word on the other side. Does the writer never use figurative language? Would he do away with the great Apostle's exhortation to "Put on the whole armor of God," or his injunction to Timothy to "endure hardness as a good soldier of Jesus Christ"? It seems to me that the hymn writers were not thinking of human beings trying to kill one another, but of the continuous conflict against sin and wrong. These hymns have often given me courage to stand for the right. I would not like to have

them eliminated.—*Mrs. Lulu Luce, Belle Vernon, Pa.*

Having subscribed for *MISSIONS* for many years I have a heart full of thankfulness for the information each copy contains and for its inspiration to missionary zeal and earnest Christian

living. However its attitude on war has given concern.

The Scripture tells us of the prophets of old being instructed about wars and that God himself again and again intervened in wars. Has God changed, is He not the same yesterday, today, and forever? Must we feel God must



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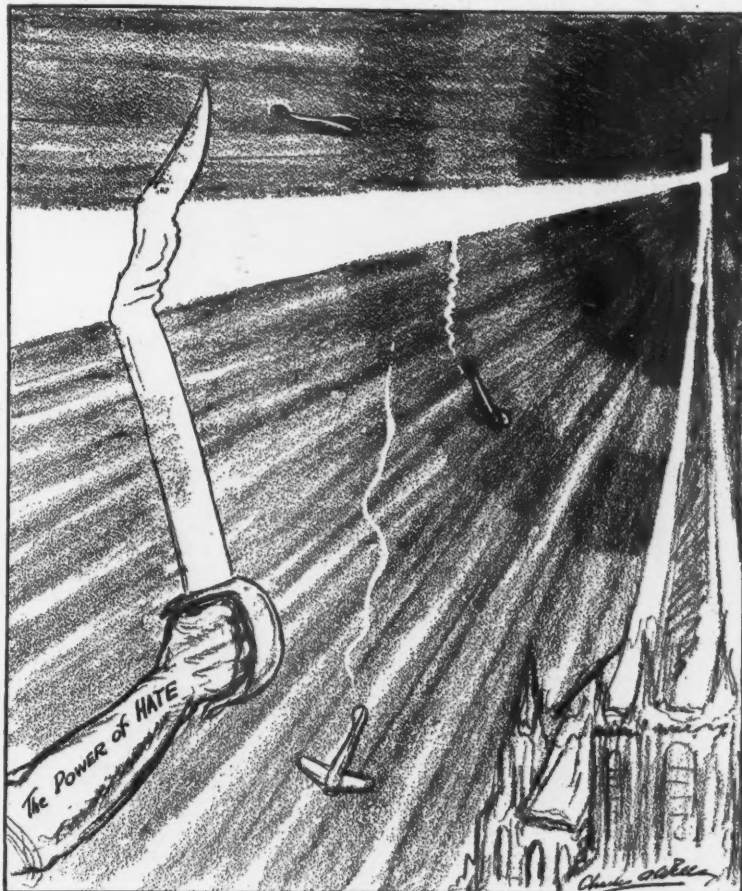
be left out of the wars of today? And that we should not even pray about them? Cannot God move the nations according to His will and purpose today as of old? Is He not all Power? Even in righteous judgment God is all compassion and is surely touched by suffering humanity, whether people suffer for their own or the sins of others. Should not His children pray that out of all the misery of war God's way be made known, His power manifest, whether it be done through victory or defeat? Let us wait and see the salvation of our God. And as for the missionary who disapproves of "Onward, Christian Soldiers" and "A Mighty Fortress Is Our God," etc., those hymns liken our Christian life to a warfare. Isn't it that, a warfare against sin?—*Mrs. N. A. Nelson, Mount Vernon, Wash.*

The war has brought a heavy setback to all Christian work in India. It requires some explaining of which many of us are incapable, to put the war in Europe in the light of anything but a blot on the name of the so-called Christian nations. The mood of pessimism seems predominant. Rising prices are reducing still further the standard of living of many people who were already on a bare subsistence. Our German Lutheran missionary friends were at first interned but have been released. They are, however, in desperate financial straights. Funds of all European missionary societies are being seriously curtailed. What the future holds for this country is uncertain.—*William C. Osgood, Hatigarh, India.*

Having read and re-read issues of MISSIONS with its world news about Poland, Germany, China, Japan and how Sun Yat Sen was turned down when he appealed for help to Britain and the United States among other countries whom China regarded as Christian nations, and how he in despair turned to Russia, I begin to realize that perhaps much of the trouble in the world originates in the white race. We exclude the Japanese and E. Stanley Jones comments on this feature of our white possessiveness. And then we squeal when Japan seeks to maintain Asia for the Asiatics.

"The Light Shineth"

CARTOON NUMBER 69 BY CHARLES A. WELLS



QUITE often we hear about the alleged invention of some mysterious light or invisible beam that will bring down bombing airplanes, stop naval vessels, and end war.

The interesting fact is that such a light has been known to many people for centuries. They have felt and seen its power; have seen its radiant glow shining from millions of human hearts. Gradually this light has reached the far corners of the earth. Its gentle warmth has penetrated jungles of Africa, torrid plains of India, war-ravished cities of China, and has spread into militaristic Japan and atheistic Russia.

When this light shines, it not only blots out the darkness, but it melts the weapons of men because it dissolves their prejudices, makes them desire to understand one another, inspires them to put away their weapons and become friends. It transforms hateful competition into helpful cooperation.

As Northern Baptists at their annual convention in Atlantic City meditate on their program theme, let them remember that all the waste and futility of war will end, and the power of evil and the bondage of sin will be overcome when men everywhere bask in the radiance and warmth of the eternal Light of the World.—CHARLES A. WELLS.

We as white people have taught these people of the Orient a good many things that are not conducive to good. And now our sins are finding us out.—*Mrs. C. W. Tisdale, Russell, Kansas.*

I enclose check for \$6. to advance my subscription six years. I have a purpose in this. In a few months I shall drop out of the active ministry and I may not thereafter be in a position to

pay for MISSIONS each year. I have spent more than 40 years in continuous active service in the gospel ministry. Your magazine will be even more precious and interesting to me if my life is spared and I am able to read. . . .

NOTE.—For obvious reasons MISSIONS omits the name of the retiring pastor who wrote this deeply appreciated letter.—ED.



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THE Editor of MISSIONS would like very much at Atlantic City to meet personally all Club Managers attending the Northern Baptist Convention.

If you are there, will you not kindly make yourself known to him?

MISSIONS will have a booth in the Convention Exhibit Hall. The Editor will be at the booth immediately after adjournment of each forenoon and afternoon session.

Moreover, it is requested that each Club Manager calling at the booth shall register in the Club Managers' Registry.

The 7th Month of March!

The heading sounds strange; yet it is true. For seven consecutive years, 1934 to 1940 inclusive, the month of March has produced a gain in subscriptions.

This year's March brought 2,506 subscriptions, as compared with 2,477 in March, 1939, or a net gain of 29 for the month.

The monthly score since the seven-year uptrend began in the spring of 1933 is 78 months up and only 5 months down.

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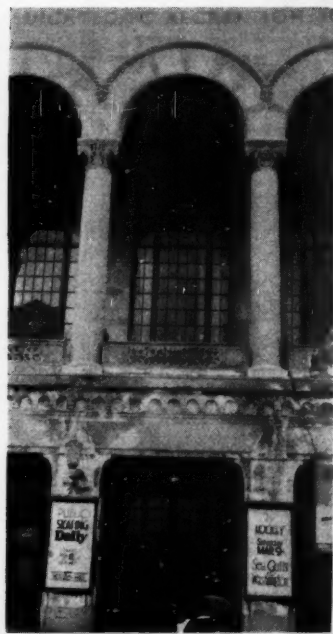
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YOU ARE INVITED TO ATLANTIC CITY

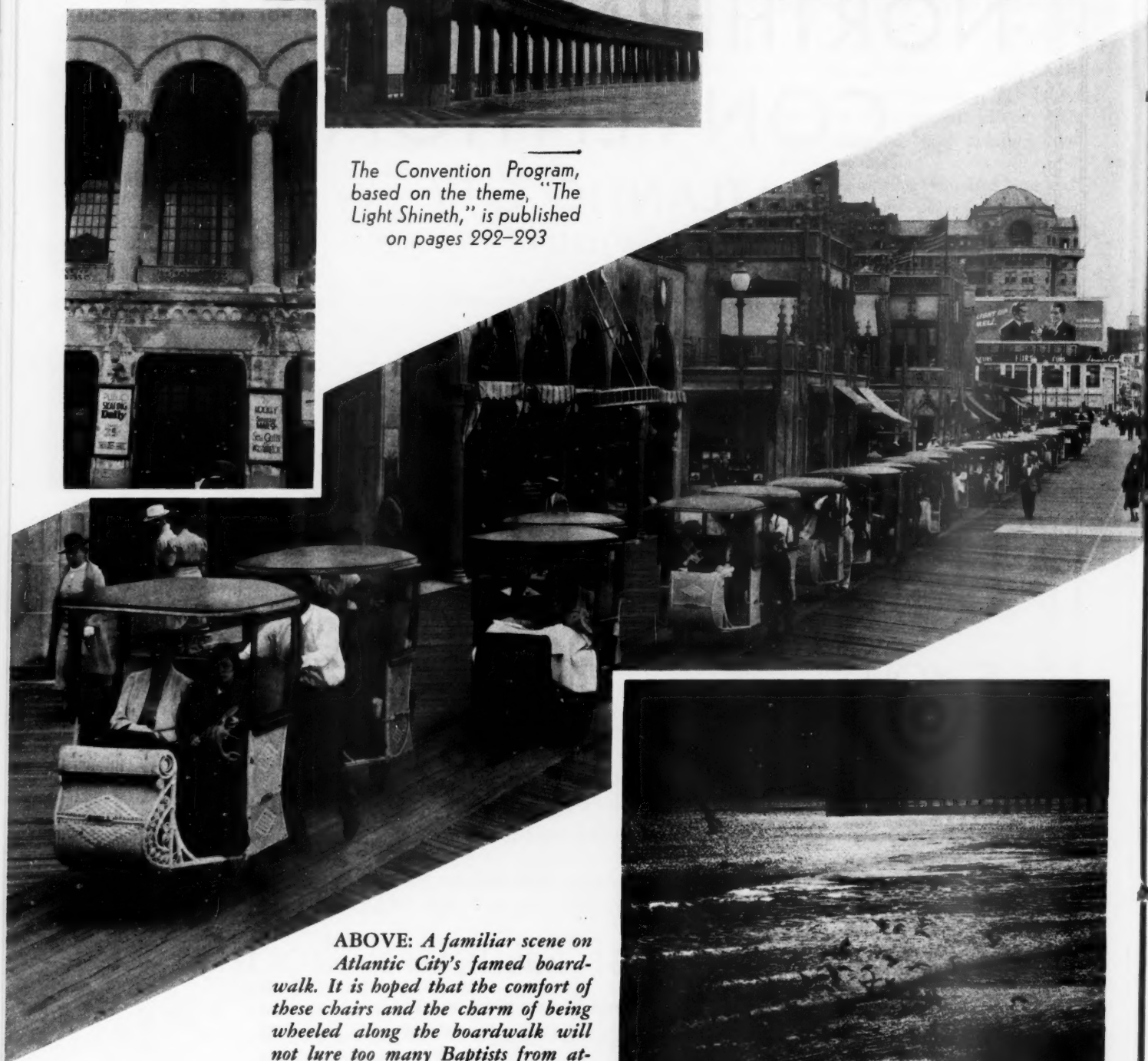
Meeting Place of the Northern Baptist Convention, May 21-26, 1940

BELOW: One of the nine main entrances to Atlantic City's mammoth auditorium



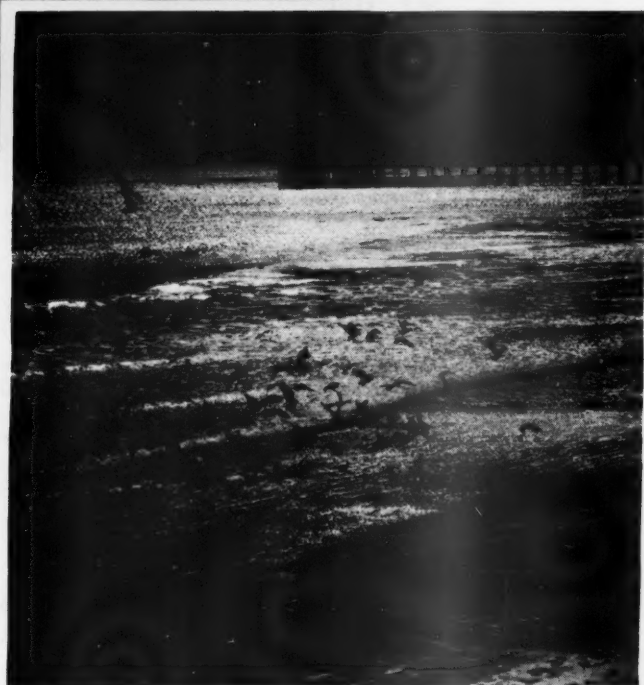
LEFT: In front of the Atlantic City Municipal Auditorium is a stately colonnade. During intermissions, and it is feared also during sessions, it is going to be crowded with Baptists enjoying the exhilarating air of Atlantic City and the vast panorama of the sea

The Convention Program, based on the theme, "The Light Shineth," is published on pages 292-293



ABOVE: A familiar scene on Atlantic City's famed boardwalk. It is hoped that the comfort of these chairs and the charm of being wheeled along the boardwalk will not lure too many Baptists from attending the convention sessions which

are presumed to furnish the primary reason for their coming here. RIGHT: By day or night the sea has an eternal fascination. You will stand here in deep, quiet contemplation. Perhaps you will meditate on the Psalmist's as yet unfulfilled prediction, "He shall have dominion from sea to sea"



MISSIONS

VOL. 31. NO. 5



MAY, 1940

Light at Atlantic City

THIS month's Atlantic City Convention awakens war memories of 1918. In the old Steel Pier auditorium, 3,000 delegates were hypnotized into patriotic ecstasy by the fiery address of Dr. Reuben Saillens of France and his frenzied singing of "The Marseillaise." It is recorded that "the applause became an ovation, the people standing and cheering for France. It was a great scene, one of a lifetime."

Contributing to that fervor was the Convention president's address. Dramatically he uncovered a blood-stained German steel helmet. The Baptist War Commission had approved his visit to the battlefields of France to "stimulate Northern Baptists to deeper consecration and greater sacrifices in *the holy cause* we share with all true American citizens." A mammoth service flag was solemnly consecrated. Its huge star and accompanying figures represented 183,409 Baptist boys in America's crusade "to make the world safe for democracy."

Moreover, that Convention met with government permission! According to the record, the government had approved that "religious bodies meet as usual and inspire their constituencies with the deepest possible appreciation of the issues of the war." Nobody remembered the Baptist doctrine of church and state.

Thus did the Convention of 1918 strengthen "the denomination's determination to do its war duty to the utmost." Only momentarily was its war hysteria jarred by a disconcerting program speech. A pastor from an army camp quoted a soldier's awkward question, "What will be the effect upon me when I thrust my bayonet through the heart of a German boy?" It is not recorded how that Baptist soldier later thrust his bayonet and what was the effect.

And now we meet again in Atlantic City. Again the world is at war. This time America is at peace. Required of us today are contrite hearts, a chastened mood, sober reflection on the futility of what we sanctioned yesterday. Terrific in contrast, prophetic in meaning is the program theme: **THE LIGHT SHINETH**. We thought light was shining in 1918. The "march of time" has shown how tragically we were deceived. Today humanity gropes blindly in another blackout of war, even blacker than 22 years ago. Lights of reason and tolerance, of good will and brotherhood, of international sanity—all have gone out! Already we sense tomorrow's inevitable social upheaval and devastating world disintegration. Coming events always cast their shadows before them.

In such a world one Light alone remains. **THE LIGHT SHINETH** and no darkness can put it out. Sustaining the Christian's faith in that Light is the reality of an unbroken and unbreakable fellowship. Reflecting the Light of the World, it shines across all barriers and consumes all enmities that divide mankind.

The Atlantic City Convention of 1918 moved Baptists to "deeper consecration and greater sacrifices" in the cause of war. The Atlantic City Convention of 1940 should likewise move them to "deeper consecration and greater sacrifices," in the cause of peace and brotherhood. No generation of Baptists ever faced a greater challenge. In some new, expanding, sacrificial program of missionary advance, they must fulfill their duty as Christians. Through deeds of mercy to humanity in agony, and larger fidelity to the gospel of God's redeeming love for all mankind, they are summoned to "show forth the praises of Him who hath called them out of darkness into His marvelous light."



The World Today



Current Events of Missionary Interest

Honor and Sewage for the American Negro

FOR the first time in history the portrait of a Negro appears on a United States postage stamp. On April 7th the postoffice issued a brown colored 10-cent stamp, bearing the photograph of the late Booker T. Washington. Beneath his picture appears a lamp with flaming wick, fitting symbol of the light which he brought to his race.



Shortly before the issuance of the new stamp came the announcement by the Association for the Study of Negro Life and History, that 10 Negroes had been selected in a nation wide poll for "distinguished achievement in the improvement of race relations during 1939." The list included Marian Anderson, celebrated singer; Judge Jane Bolin of New York; Dr. E. F. Frazier of Howard University; Dr. George W. Carver (*See MISSIONS, February, 1940, page 96*); Samuel Solomon of Florida; Rev. G. T. Settle of Cleveland, Ohio; Dr. Carter G. Woodson; Owen Whitfield of Missouri sharecropper fame (*See MISSIONS, April, 1940, page 201*); Richard Wright, author of the new best seller, *Native Son*; and Joe Louis, the boxer. Likewise cited were five white persons. One was Mrs. Franklin D. Roosevelt. Her citation mentioned that she "has frequently spoken out for the rights of all men and resigned her membership in the D.A.R. when the bar of color prejudice was raised against Marian Anderson, the world-famous Negro singer." Secretary Harold F. Ickes, another of the five whites, was praised for granting the use of the Lincoln Memorial Plaza in Washington for the Marian Anderson concert when the D.A.R. denied her its auditorium.

Other recent evidence of the growing respect for Negro rights was the decision of the United States Supreme Court in saving Negro youths from execution because "violence and torture" had been used in forcing their confessions of guilt. "No higher duty, no more solemn responsibility rests upon this court," declared Associate Justice Hugo Black as he rendered the Court's decision, "than that of translating into

living law and maintaining this constitutional shield deliberately planned and inscribed for the benefit of every human being subject to our Constitution, of whatever race, creed or persuasion."

Slowly and laboriously the American Negro climbs to higher levels of social justice and more general recognition of his qualities and potentialities. It is therefore all the more distressing that this recent record should have been marred by two regrettable incidents. A Southern Legislature deleted from its new text-books for Negro schools all instructions for citizenship and voting. U. S. Senator Tom Connally of Texas, in a committee considering the federal anti-lynching bill, after hearing a Negro with dignity and courtesy argue in behalf of the bill, was reported in *The New York Times* to have denounced the Negro's remarks and to have called them "sewage."

No Coal and No Baths Because of Japan's War in China

ACCORDING to a letter to the Editor from a missionary in Japan (whose name must not be divulged), under pressure of the war, conditions there are becoming steadily more uncomfortable. Prices have been rising steadily and some things are now prohibitive. Since his return to Japan several years ago, many food prices have increased two to three times. Due to last winter's shortage of coal, everybody was limited on the use of gas. In common with others, he had to have one burner on the kitchen stove cut off, as well as an outlet in the bathroom. He was presented with a statement which showed how much gas he could use each month from December until April. In each month it was approximately 20 per cent less than a year ago. If he had exceeded the limit, the gas would have been turned off for a month and he would have been subject to a fine. It therefore required careful planning on the part of the lady of the house. Charcoal was also scarce, so that he and his wife could not even depend upon that as an auxiliary. There was a steady increase in the price of rice. Tobacco prices were likewise raised. Because of the coal shortage some public bath houses found it difficult to operate. With rice, tobacco, and bathing facilities thus affected by the "China incident," as the war is known to the people of Japan, there has developed an increasing awareness on the part of the general public that a war is in

progress. And to add to the general uncertainty, one of the missionaries (not a Baptist) was recently arrested on suspicion that he had been engaging in seditious activities. What effect this will have on other missionaries remains to be seen. It is not easy in these days to be a missionary in Japan.

The Mills Grind Slowly, But They Grind Exceeding Fine

THE recent suicide of a Jewish doctor in New York who had come from Germany as a refugee and who failed to pass the State Medical Examination so that he might practice here, was another reminder of what has happened in recent years to Germany's medical profession. According to *The New Republic* there is now an alarming shortage of doctors in Germany. In 1933 there were about 66,000 physicians practicing in Germany, Austria, Czechoslovakia and what is now Germanized Poland. Since the rise of Hitlerism, about 21,000 fled or escaped because they were Jews or non-Aryans, leaving only 45,000 doctors for all of Greater Germany. Allowing for the number in the Army, it is estimated that there is now only one doctor available for every 2,800 people. That compares with one doctor for every 900 people in the United States. Even in Mexico City where medical and hospital facilities are regarded as still woefully inadequate, there is one doctor for every 977 people. So serious is the shortage in Germany that *The New Republic* states that only expectant mothers and people suffering from contagious diseases are now accepted in hospitals in Hamburg, Munich or Leipsig. If the morale of the German people cracks under the strain of the war, this tragic shortage of medical assistance may be one of the major causes. It explains a

recent newspaper report that Germany was inviting Jewish physicians to return with promise of restoration of confiscated property and return passage expense. Once again it is true that the mills of the gods grind slowly, but they grind exceeding fine.

Possibly the expulsion or voluntary migration of Jewish doctors explains why the German Army has thus far refrained from any large-scale military offensive along the Siegfried-Maginot Lines. The inevitable hundreds of thousands of casualties would require the services of thousands of doctors. "All Quiet on the Western Front" assumes new meaning. Perhaps Germany's persecution and banishment of the Jew, horrible as that has been, has become the means of preventing the sacrifice of thousands of other lives.

The Uncertain Future of Baptists in Spain

THE status of Baptists in Spain is still to be determined, now that General Franco has re-established and extended the financial privileges of the Roman Catholic Church. Even the Catholics of Spain are somewhat disturbed over this return of privilege because it is accompanied by a revival of various antiquated State rights which will enable General Franco's government to interfere in the inner life of the Church through "the exercise of the right of patronage, the nomination of bishops and priests, and other matters of internal church administration." How could it be otherwise? A State-established and a State-supported religion is always perilous not only to the institution so maintained, but to the purity of its faith, the sincerity of its administration, and particularly to religious liberty.



Remarkable Remarks

HEARD OR REPORTED HERE AND THERE

WHAT OUR AGE NEEDS is to get that terrible little word sin back into our vocabulary.—*Rev. William Ward Ayer.*



THERE IS NOT A DESPATCH out of Europe today that is not tainted by half-truth or untruth.—*Herbert Hoover.*



EARLY CHRISTIANS WITH THEIR BOOKS OF DEVOTION searched their own hearts; modern Christians with their morning papers turn the pricks of conscience into jabs of condemnation of the sins of others.—*Rev. Ralph W. Sockman.*

YOU CAN PREVENT SOLDIERS from invading a country; but no one has discovered a way to keep out ideas. One of the greatest forces we have to contend with today is the invasion of ideas. They know no boundaries.—*James Rowland Angell.*



OUR GOING TO WAR would be more likely to destroy American democracy than to destroy German dictatorship. We might retain the forms of democracy but we would be likely to find ourselves with an absolutely arbitrary government in Washington and a plebiscite every four years merely to determine who should control it.—*Robert A. Taft.*

And So They Were Married and Lived Happily Thereafter

By NEWTON C. FETTER

The student pastor assumes a heavy responsibility when he introduces youths and maidens at college who thereupon fall in love and eventually are married. Thus far, in 96 cases, there have been no matrimonial shipwrecks



Before the fireplace at a fall conference of college students at Cedar Hill. Seated in the front row center is Newton C. Fetter

A FEW days after Christmas Eve, when a party of 50 of us, including a number of stranded students, went carolling on Boston's Beacon Hill, there came a letter from a former student. A portion of it reads as follows:

Dear Mr. Fetter:

Thanks very much for your Christmas letter. It was 16 years ago this Christmas Eve that we met, Stan and I, carol singing on Beacon Hill.

When you write the story of the 96 couples who, like ourselves, met and married under your auspices, we shall be glad to contribute of our observations and ideas as to what makes for happiness in the home.

Best wishes for the New Year.

This was one of hundreds of greetings which arrived during the Holiday season at the home of the Baptist University pastor in Boston, and one of scores which came from the married couples whose names are carefully recorded in a special file.

To these married couples at Christmas time a special Christmas letter had been sent. In this special letter was a paragraph which conveyed a significant fact. That paragraph read:

If the record continues, which to date is free of the tragedy of divorce, I shall consider asking each of you to contribute to what might be a revealing and valuable document. So save up your observations, your ideas, your formulas, your secrets, and especially your candid family shots. Together we may



ABOVE: *Dr. Fetter {left} with Dr. Frank Bliss of Providence, R. I. The charming lady is Mrs. Bliss and she met Dr. Bliss while both were students in Cambridge*

RIGHT: *The home of Dr. and Mrs. Newton C. Fetter in Cambridge. The property is owned by the Baptist Board of Education*



marital days, together with many other students, were members of the greater Boston Baptist religious fellowship under the auspices of the Board of Education of the Northern Baptist Convention, during the last 20 years. They have gone out, many to become very active in the churches of their community. One is now a deacon and the president of the Men's Baptist Social Union in Boston. Another, a Tech Graduate student, is a deacon in the Old Cambridge Baptist Church. Another is a preacher in Vermont who returns to Boston in October and February of each year to take part in our annual outings. Another, a most successful New York lawyer, is active in church and denominational affairs. Another, now a

BELOW: *The student members of a week-end deputation {see page 270} to the Brighton Avenue Baptist Church of Boston, where they had charge of all the services over the week-end. The young man in the front center is a son of Dr. W. O. Lewis, new General Secretary of the Baptist World Alliance*

gather fuel that will help to keep the matrimonial home fires glowing with an inner warmth sincerely reflected in outer hospitality.

It is a fact established by careful research that homes formed under church auspices give far more promise of permanence than the average. In the United States there is one divorce for every six marriages; among "our ninety-six" couples, so far as we can ascertain, there is not one divorce to record. One should not be too hasty in suggesting the reason for this quality of permanence, but one may conclude that good will, patience and unselfishness, and the art of cooperation and community building which essential Christianity develops, may have something to do with an unspoiled record.

At any rate, these 96 couples in their pre-



University instructor in the middle west, continues his religious activity among students. Another is now teaching in a Japanese church school. Some of the "alumnae" are engaged in religious work. Many are happy mothers who have sent the pictures of posterity which Mrs. Fetter is posting in the special "baby album."

Nothing is more satisfying to a university pastor than to follow his student friends beyond their college days into the communities where they accept responsibility, and to observe them in mature fashion expressing ideas and ideals with which they struggled quite immaturely as freshmen or sophomores in college.

One of the reasons why Baptist University pastors remain so long in their pastorates is that long establishment in a college center offers a unique opportunity to help provide for and to watch the religious development of students. Thus John Fetter has been at Cornell University nearly a quarter of a century. Fred Igler has been at the University of Pennsylvania for over two decades. The constant possession of youth with their religious, vocational, and social possibilities, the response of youth to sincere friendship, the rapid maturing process of the four years in College, are intensely intriguing.

The growth is more impressive than one's vegetable garden in the hot summer months. Recently I was talking with a Harvard Dean about the 30 men who are the national scholars of each entering class at Harvard. These are a most carefully selected group of which Baptists produce more than their theoretical quota. Said the Dean, "Isn't it intensely interesting to know these men, to watch them develop, and to be associated with them."

Colleges today are increasingly and sometimes dramatically recognizing the place of religion in education. Deans and doctors of Harvard University meet informally twice a year with the Cambridge ministers in charge of student work. Dr. A. V. Bock keeps reminding the group at each meeting that true religion has much to do with the creation and preservation of mental health. Harvard invites the ministers to call upon the students, to conduct their ministry so as to include students in their church groups, and through the resulting friendship to become their counsellors. At Princeton an important person in the college's educational process is Dean Wicks. Not only does he conduct the chapel services but he receives in his home for conferences the majority



Foreign students, as can easily be surmised from their faces, enrolled in Harvard, Radcliffe, Wellesley, Boston, and the Massachusetts Institute of Technology, all of them on a good-will visit to the University of New Hampshire

of the freshman class as well as many other students. The acceptance of religious values and the maintenance of religious faith is recognized by educators, more and more, to be essential to complete education.

Yet with all of the cooperation and encouragement of the Greater Boston educational institutions, it is no small task to promote the desired religious development of the hundreds of Baptist students who are enrolled in the various colleges of Greater Boston. Many students come to college with hazy notions as to what religious experience is and what Christianity really means. Vigorous convictions are lacking as to the ethical demands of Christianity. The church, more often than not, is an object of criticism rather than of loyal devotion. Again, colleges, in addition to the rising scholastic standards, which quite legitimately require serious study, are so filled with activities, that church attendance and the conscious effort to achieve religious maturity in thought and emotional life are neglected. Moreover, there are too many students and professors who dismiss religion as unimportant, the former, because they do not take life seriously, the latter, because they take themselves too seriously. Finally in a metropolis, like Boston, with students attending 40 different schools and living all over the city with its many attractions and its numerous distractions, it is a difficult problem to organize religious groups which achieve a desirable and a deep fellowship.

Yet in Boston these religious fellowships are a fact. All faiths, all denominations, have organized them among students. In this enterprise the Baptists have pioneered.

By various means the university pastor and his wife establish friendship with the students and help them to mature religiously, to clarify their thinking, to deepen their convictions and to achieve an adequate faith. Students are invited to the attractive home of the university pastor. The house is owned by the Baptist Board of Education. Students, especially those from a distance, apparently enjoy coming here. Last fall at the opening informal "get-together" known as the "Frasority," 160 students accepted the invitation. It enabled Mrs. Fetter and I quickly to become acquainted with many

new students. In contrast with that crowd, there came for our Thanksgiving dinner, four Harvard freshmen, one a national scholar from Minnesota, another a scholarship man from California, a third, an honor student from Kentucky, and the fourth, the son of a prominent Baptist in Washington, D. C. These men are potential leaders. And the house is often the scene of discussion groups, committee meetings, and private conferences. For these purposes there is no place like home.

Furthermore, the university pastor works through the local church. Three Baptist churches in Boston are strategically located for student work. Students are invited to the services of worship and made to feel at home. In the Brookline Baptist Church and in the Old Cambridge Baptist Church, student-youth groups hold regular Sunday evening meetings. A typical meeting was that held on the Sunday beginning the second semester. Students began coming at 7:30 o'clock. After some informal fellowship, they sang favorite hymns. The sing-



Discussion group at the good-will visit and conference at the University of New Hampshire

ing, under able leadership, is a feature. Following a devotional service, Dr. Kirtley Mather, professor at Harvard University and a leading Baptist layman, spoke on the subject, "Creative Living." At the conclusions there were questions. During the refreshment hour, students followed Dr. Mather to dig further into the matter. The evening concluded with another song period. The Brookline church has a similar service. Out of these meetings groups are

formed that enjoy, not only intimate fellowship but also accept definite church responsibility. One committee has provided assistance at a Cambridge Community house. Another has made funds available for youth groups at a Portuguese church. Still another has raised funds through the drama, for the local church.

Most unique and apparently most successful has been the student deputation, a service project which the students have named the "Fetter Family." Each year the family is made up of about 30 students representing all of the larger colleges of Boston, who become members of a group pledged to serve the churches in the vicinity of Boston. About a dozen week-end visits are made every year to churches which extend the invitation. And there are many more invitations than can be accepted. A typical week-end was the visit to the First Baptist Church at Medford. Students to the number of 18 joined with the local young people of the church for a Saturday evening dinner followed by games and music. On Sunday the students took complete charge of both church services. They spoke morning and evening to audiences numbering over 500. They took part in the church school and led the youth fellowships. Following the Medford visit, a letter from the minister, Rev. Alexander Henderson, contained this paragraph:

Thanks again for a fine "Fetter Family Day." The frank, sincere, straightforward messages do something that regular preaching does not always do. Sunday's program was unusually wholesome and helpful. It was a good tonic for our church to have this invasion of University youth. You can sign us up for next year.

Students who participate greatly enjoy their visits. For them it is not only an opportunity to contribute. It is also an opportunity to rethink their own faith, and to receive training for future leadership. The students even look forward with anticipation to the regular criticism meetings which follow each week-end church visit. Since 1925 this work has been carried on without interruption. More than 70 different churches have been visited, some as many as eight times. About 235 students have belonged to the "Fetter Family."

In Boston, one cannot limit such work to one's own parish. Opportunities come to serve the student communities in various ways. Among such privileges have been that of being "sky-pilot" at the Technology freshman camp, adviser and chapel speaker at Northeastern University, director of the Roger Williams Club of Boston University, adult adviser to the Boston Student Christian Movement, and counsellor in the Student Christian Movement of New England. For five years the Baptist University Pastor has organized and conducted a Foreign Student Good-will Embassy to the University of New Hampshire. To all opportunities for religious experience, fellowship, and service, students readily and gladly respond.

Unfortunately not all students can be reached. For in Boston with its hundreds of Baptist students, it would take more time, more skill, more resources, more energy than one lone university pastor has at his disposal adequately to utilize the strategic and unparalleled opportunity that is thus placed in his hands for the development of Christian leadership for tomorrow.

Miss Joan d'Arcambal of the Wheelock School, is reading the Scripture lesson



at the week-end deputation at the First Baptist Church of Gardner, Mass.

Their Reply Will Not Be Forgotten

By A. F. GROESBECK

If ever you should doubt the reality and permanence of the gospel in China, even under present conditions, a narrative like this by a veteran missionary should restore your faith

UP IN the hills beyond Ungkung, South China, lies a little town called Rocky Place Village.* The Christian church there was established about 40 years ago. On the occasion of the opening of the first chapel there, Mrs. Groesbeck and I were guests. The original chapel was an old and dreadfully dirty building. In addition to the people of the local hamlet, many attended from nearby villages. Dr. and Mrs. Carlin were in charge. Through the narrow slit of a back door, I saw several geese tethered on the hillside outside. After the service, I inquired about the geese. To my astonishment, I learned that they belonged to an aged Christian woman living a mile or more from the chapel. She could not leave the geese at home for there was no one to guard them in her absence. All sorts of things might happen to the beloved flock while she was away. So she just brought them along when she came to church!

The beginning of the gospel in Rocky Place Village was on this wise. An old boatman down in Siam was converted. In process of time, as all good Chinese expect to do, he returned to his old home town, about five miles from Rocky Place Village, where he expected to die and be buried. He had several sons, to whom the old man taught the way of the Lord, and they became Christians and active lay preachers.

One of these lads was a medicine pedlar. He went about selling remedies for ordinary Chinese ills. He made regular visits to the market, and so became acquainted with Rocky Place Village and its sad condition. Malaria had decimated the population. So bad had become its reputation that none of the surrounding villages would permit their daughters to marry into such a detestable place. The village had few maidens

for its young men, and because they would be of the same clan, marriages would not in any case be permitted. Malaria and poverty were winning out, and the village was doomed.

So here enters the medicine vendor! He was a good, honest man, and was wise. "What your village needs," he told the villagers, "is religion and quinine. I can supply you with both." In their extremity the people believed his message. Religious services began, and thus the gospel came to Rocky Place.

Twenty years later Mrs. Groesbeck and I went back to Rocky Place Village to see how the little group was coming on. We found that a new chapel had been built. It was large enough to accommodate the whole population. The people had torn down the heathen temple and had used the materials in the construction of the chapel. The streets were full of children. When the church bell rang, everybody came for worship. The reason is that God is the God of the whole village. When the bell rings, it is a summons. Everybody comes to talk over things and to pray. We found the chapel crowded with people who came to worship with us. Mrs. Groesbeck speaking of the old times said: "In the whole village there were then only two children. Now look at it." One strapping big fellow, leaning against the old temple doorpost, shouted out, "I was one of them." Everybody was happy and well fed. The gospel and quinine had won!

Into the fellowship of this group came an old scholar from a nearby village. Because of his literary standing in all that region, his joining the little church gave it a certain amount of prestige. Wherever this old man went, men believed in Christ and thus were opened more doors for the entrance of the Gospel. A woman became one of the well known Bible women of the Ungkung field. Later she went to Siam and

* NOTE—Miss Dorothy A. Hare of the Woman's Society visited this village last year and wrote an interesting account of her impressions in *MISSIONS*, November, 1939, page 558.—Ed.

The little Rocky Place church was later to be sorely tried. Bandits sacked the place and carried off everything that any man would use. Not a pig, chicken, grain of rice, sweet potato, bed nor bedding, furniture, escaped. Everything was carried away. For immediate needs we secured help from other more fortunate churches.

Their reply will never be forgotten. "Yes, teacher, we know that; but the peace we are talking about is the peace in our hearts which Christ gives and which robbers cannot take away."



A Tale from Medieval France

“On the contrary, sir,” was the quick reply, “our church is called the Church of the Lighted Lamps. Everyone goes there to make it brighter, for he knows that if he stays at home, the church will be darker and the service sadder. The pastor must have all the lighted lamps before him. Every dark pew means that someone in the

How beautifully this story, which appears in a recent bulletin of *The International Christian Press Information Service* of Geneva, Switzerland, emphasizes the theme of the Northern Baptist Convention at Atlantic City, "The Light Shineth." How can that Light shine, how can it illumine a local Baptist church, a community, a nation, a remote mission field, or a world groping in blackouts and spiritual darkness, unless each disciple of Christ has the lamp of his own soul lighted by the Torch that is the Light of the World, and thus reflects His eternal Light into all the dark places of the earth?

Paradoxical as it seems, this man knows nothing of the foreign language in which a Bible translation manuscript comes to his desk; yet he knows how to improve it

A Better Filipino Bible

A fascinating chapter in the long and inspiring story of Bible translation in the Philippine Islands where, only 40 years after the United States took possession, the Bible is now available in eight languages

By FRANCIS C. STIFLER

MY colleague at the Bible House, Dr. James Oscar Boyd, types his initials at the bottom of his memorandums JOB. Sometimes I think of it as job for he is such a hard worker, but more often as Job because his work requires consummate patience.

Recently I stopped at his desk and noticed that he was poring over a typewritten manuscript with Greek and English Bibles propped up on racks before him, a pencil in hand and a pad of notes beside him. I looked at the manuscript. Although it was typed in the Roman character I could tell in a moment's glance that it was not one of the Teutonic tongues, nor the Romance. I was quite sure, also, that it was not an American Indian language because it did not run to long complex looking words overloaded with consonants, nor did I see the earmarks of an African tongue with its profusion of K's and M's and N's immediately followed by other consonants.

"What language are you struggling with today?" I asked.

"This is one in which you will be interested," said Dr. Boyd, "because you are a Baptist. It is the revision of the Panayan-Visayan dialect spoken on the Island of Panay in the Philippine Islands and in neighboring regions where American Baptists are working. The revision is being completed by a committee whose chairman is the Rev. S. S. Feldmann, a missionary of the American Baptist Foreign Mission Society."

These remarks started a long train of thought going through my mind. I thought of Dr. Eric Lund, who at least from the standpoint of Scripture translation well deserved his title, "the Apostle to the Philippine Islands." His

translation of the whole Bible into the Panayan language, of the New Testament into the Cebuan, and the Gospels and Acts into the Samarenyo languages, was only a part of his colossal work. He wrote 22 books and pamphlets in Swedish, 114 in Spanish, eight in English, five in French, three in Catalan and 19 in Panayan—a total of 171 titles in six languages. We should not let the glory of our great pioneer missionaries to India, Burma, China and

JUAN 3

15 Agud nga ang tanan nga magtoloo sa iya, indi mawala kondi nga may pagkabuhi nga walay katapusan.

16 Kay ginhiugma sang Dios ang kalibutan, sa bagay nga ginhatag niya ang iya bugtong nga Anak, agud nga ang tanan nga magtoloo sa iya, indi mawala, kondi may pagkabuhi nga walay katapusan.

17 Kay sang Dios wala magpadala sang iya Anak sa kalibutan, sa pagtagudili sang kalibutan, kondi agud nga ang kalibutan maluwas tungud sa iya.

18 Ang nagatoo sa iya, indi ginatagudilian; apang ang wala nagatoo, gintagudilian na: kay wala magtoo sa ngalan sang bugtong nga Anak sang Dios.

19 Kay ini amo ang katagudilian: nga ang kapawa nagkari sa kalibutan, kag nga ang mga tawo ginhiugma nila sang mga kadudulman sing labi sa kapawa; kay ang ila mga buhat mga malut.

20 Kay ang tanan nga nagabuhat ing malut, nagdumut sa kapawa, kag wala magapalpit sa kapawa, agud nga indi pagsabdongon ang ila mga buhat;

21 Apang, ang nagabuhat sang kamatooran, nagapalpit sa kapawa, agud nga mapahayng ang ila mga buhat, kay napanghimo sa Dios.

Bag-o nga pagpamatuud ni Juan nga Managbaptis.

22 Sa tapus sini nagkadto si Jesus kaupud sang iya mga gintoton-an sa duta sang Judea, kag didto nagpu-yo sia kaupud nila sang nagpamap-
tis sia.

23 Kay si Juan nagapamaptis man sa Enon, malapit sa Salim; kay didto may madamu nga tubig; kag nagaalabut, kag nagapalabaptis sila.

24 Kay si Juan wala pa ikasulud sa bilangoan.

25 Niyang ang mga gintoton-an ni Juan kag ang mga Judio nagpinuya-

say sila nahanungud sang pagpa-ninlo;

26 Kay nagkaladto sila kay Juan, kag nagsililing sila sa iya: Magtoon, ang kaupud nimo didto pa dapit sang Jordan, kag nga sia ang imo ginpamatuud-an, yari karon naga-baptis sia, kag ang tanan nagka-ladto sa iya.

27 Nagsabat si Juan kag nagsiling: Bisan sin-o nga tawo indi sarang makabaton sing ano man, kon wala ighatag sa iya gikan sa langit.

28 Kamo gid nagapamatuud sa akon, sang ginsiling ko: Inda ako amo si Kristo, kondi nga ako pina-dala sa una niya.

29 Ang bana among nagahuput sang asawa; apang ang abyan sang bana, nga nagatindug kag nagapa-manti sa iya, nagakalipoy sing daku gid sang tingug sang bana. Busa ngani, ining akon kalipay natuman.

30 Kinahanglan nga sia magtubo, kag nga ako magbuhin.

31 Ang nagahalin sa ibabaw labi kataas sia sa tanan; sang sa duta, iya sang duta, kag nagahambal sia sang duta. Ang nagahalin sa lan-git, labi kataas sia sa tanan.

32 Kay ang iya nakita kag malat-ian, amo ang iya ginpamatuud; apang walay bisan sin-o nga naga-baton sang iya pagpamatuud.

33 Ang nagbaton sang iya pagpa-matuud, nagsaksi sing talandaan nga ang Dios among maminatod-on.

34 Kay ang ginpadala sang Dios, nagahambal sang mga polong sang Dios; kay ang Dios wala magahatag sang Espiritu nga sa talaksan sa iya.

35 Ang Amay nagahigugma sa A-nak, kag gintugyan niya ang tanan nga mga butang sa iya kamut.

36 Ang nagatoo sa Anak, may ka-buhi nga walay katapusan; apang

7 Juan 2:6.

8 Juan 1:18. 9 Juan 1:7, 15, 34.

9 Juan 1:26, 27. 10 Juan 1:23.

11 Mat. 23:1. 12 Manugh. 14:21. 13 Mat. 3:11.

14 Jer. 13. 15 1 Kor. 15:47. 16 Jer. 11.

17 Juan 1:18. 18 Juan 3:26; 15:16.

19 Juan 1:16, 17. 20 Juan 3:10.

21 Mat. 3:17; Juan 5:20. 22 Heb. 2:4.

23 Juan 1:12; 6:40, 47.

1 Jer. 36;

2 Juan 6:40, 47. 3 Rom. 5:8; 1 Juan 4:9.

4 Rom. 8:32. 5 Juan 1:26. 6 Juan 1:36.

7 Mat. 10:11. 8 Juan 6:24. 9 Juan 1:14, 9.

10 Juan 1:3. 11 Rom. 15:12; Eps. 6:13.

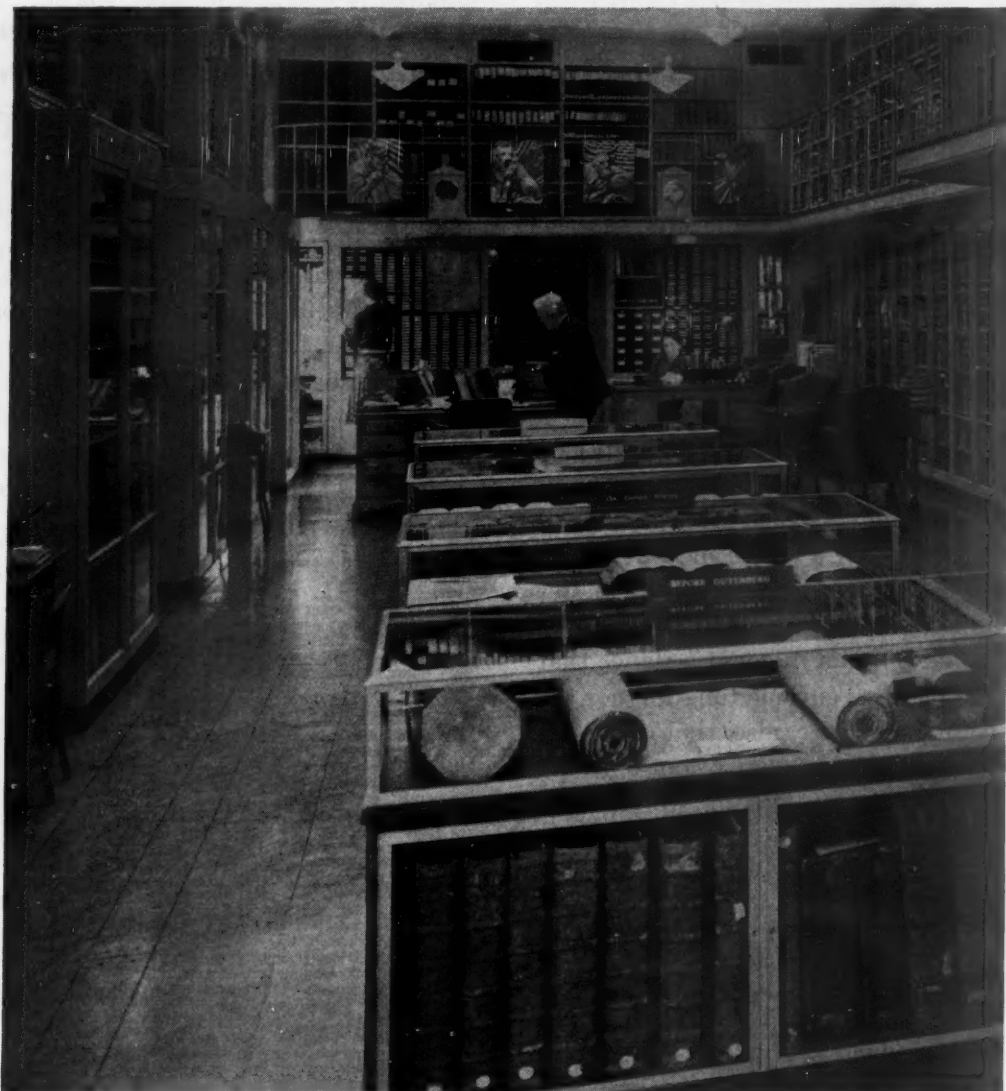
12 Juan 4:2. 13 Mat. 4:12.

A page from the Gospel of John in the Panayan-Visayan translation of the Bible for use in the Philippine Islands

Japan erase from our memory the majestic labors of this mighty foundation-layer who passed from the scene only seven years ago.

Next I thought of the man on whose shoulders the mantle of Lund's translation work soon fell, the late beloved Alton E. Bigelow. When he

ters, including tropical flowering trees. But A. E. Bigelow, like William Carey and Eric Lund, will be remembered principally for his work as a linguist. He gave one entire school year and two vacations in correcting the Panayan Bible, a stupendous task in itself, though dealing only



The library of the American Bible Society at the Society's headquarters on Park Avenue at 57th Street. On the shelves and in the glass cases of this spacious room are 8,000 volumes of Bible translations in 819 different languages and dialects

spoke in my pulpit a few years before his death, his quiet humility completely screened the fact that he was a genius—in versatility if in nothing else. At his death less than three years after that of Dr. Lund, he was the recognized authority on the Panayan language, on the history of Philippine Baptist Missions, on methods of teaching English to Filipinos, and he was a thorough student of many other mat-

ters, including tropical flowering trees. But this was only a temporary matter. Before his death he had begun, with a company of competent helpers, the thorough revision of the Panayan Bible.

It was therefore good news to me to learn from Dr. Boyd that the Panayan revision was going forward under the chairmanship of Mr. Feldmann and a committee of competent

Filipino scholars, one of whom assisted in the original translation under Dr. Lund.

Thus in the course of time the new manuscript arrived at the Bible House for examination by Dr. Boyd prior to its printing. What can my colleague, Dr. Boyd, do with a Panayan manuscript? He does not know the language, nor any of its kindred Visayan dialects; yet by his laborious patience he does render a real service to Mr. Feldmann which may make unnecessary the revision of the Panayan Bible again for many generations. For the American Bible Society has in recent years developed a series of tests which are applied by Dr. Boyd to languages he does not read and yet which enable him to check the consistency and to some degree the accuracy of the manuscript.

I asked Dr. Boyd to give me an illustration of his work on Mr. Feldmann's manuscript. He called my attention to the phrase in the 24th chapter of Matthew which reads, "so shall be the coming of the Son of man." It occurs three times, word for word the same. In the new Panayan manuscript, Mr. Feldmann and his committee have first written the same word for Christ's "coming" that had been used in the published Bible they are revising. But afterwards a corrector of the manuscript had altered two of the three passages from that word *pagkari* to another word *pagabut*, but had left the third of the three unaltered. It is Dr. Boyd's business to note such inconsistencies as this and to raise the question, "is there any logical reason for leaving the one and changing the other two or is it just an oversight?" Obviously, such an important word as the one expressing the "coming" of our Lord ought to be a fixed expression. If not, it would be as if in English we talked in one place of Christ's "coming" and in another of Christ's "arrival." The latter sounds absurd to us, just because we have grown accustomed to the technical, theological connotation of the word "coming" in this phrase, and not because "arrival" means anything substantially different.

Well, this one illustration opens up before us the magnitude of the translator's and reviser's task. It is to get the right shade of meaning in a language, it may be, which, as in the case of the Panayan, has had written form for less



A rural Baptist church on the Island of Panay. It will soon have a pulpit Bible in the language of its people than 40 years. It means for many a missionary slow, painstaking research and struggle in a field in which he was never trained. It means patient listening to strange utterances in the effort to catch clues to words that express ideas and conceptions possibly never entertained by those to whom the language is native.

The revision of the Panayan Bible means another step forward in one of the most heartening chapters of Scripture translation. Since the beginning of the American occupation in 1898 the whole Bible has been translated and published in eight of the principal languages of the Islands. Something less than the whole Bible has been produced in seven other tongues, the latest to appear being the Gospel of John in the Cuyono dialect.

It will not be many months now before our missionaries in the Philippines, among them my old boyhood friend of Crozer Seminary days, Harry Munger, will be rejoicing in the possession, for themselves and their people, of the complete Bible in greatly improved form. What strides have been made from the year 1902, which marked the appointment to this field of Dr. P. H. J. Lerrigo and Dr. Joseph C. Robbins, who have since those early days become our veteran statesmen in the vaster task of administering missionary work in many fields. As both of these leaders of our generation this year retire from active service because of age limits, they can look back with ever increasing joy and satisfaction over the long record of missionary success in the Philippine Islands in which they had so notable a part in its pioneering years.

FACTS AND FOLKS

Dr. Kenneth G. Hobart of Swatow, South China, is apparently a master in the art of diplomacy. When the Japanese military authorities came to him and insisted on using the Swatow Boys' Academy buildings to house the Japanese troops, during the Japanese invasion and occupation of South China, Dr. Hobart courteously and diplomatically reminded them that they had previously demanded of all Americans the observance of strict neutrality. Moreover, continued Dr. Hobart, strict neutrality was in accord with the declared policy of the United States government. And therefore, concluded the missionary, the assignment of any mission American buildings to the Japanese Army for military purposes *would be a violation of American neutrality!* From the logic and the conclusion of this argument there was no escape. The Japanese officers politely withdrew and the Swatow Academy buildings were left unoccupied. American diplomacy had won.

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Approximately £125 (or \$500 at current rates of exchange) has been sent from the Baptist World Alliance to the mission field of the Baptists of Germany in the Cameroons, West Africa. This sum represented special contributions from Switzerland, England, and the United States. "Thus our Baptist unity in Christ," writes President J. H. Rushbrooke, "is finding expression in spite of the hindrances of war."

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The completion in January of the New Testament translation into the dialect used by the Haka Chins in northern Burma marks another significant achievement in Christian missions on this field. "The Haka Chins now have the

News brevities reported from all over the world

Missionary Oddities

Number 20

HE GOT HIS BICYCLE

A CHINESE boy living in Manila, Philippine Islands, age nine years, was saving his money for a two-wheel bicycle. One evening he overheard his mother and father talking about the starving Chinese children. The next day he took his total savings and told the baker he wanted all the bread he could buy for 14 pesos. Piling the many loaves on his hand cart, he rolled them to the Chinese Y.M.C.A., explaining that he had brought the bread for the starving children of China.

The secretary happened to be a man with imagination. On the telephone he called the women of the Y.W.C.A. and the men of the Y.M.C.A., urging they come that night for "big doings." That evening, after telling the story about the Chinese boy, the secretary auctioned off the bread. The next day he sent 1,254 pesos to China.

Some weeks ago Miss Anne Guthrie, American secretary on the staff of the Manila Y.W.C.A., repeated the story at a parlor meeting in New York. That night a lady who had attended the meeting, as she was leaving for her home in the middle west, handed Miss Guthrie a bill saying, "I cannot bear to think of that boy not having his bicycle."

The money was transmitted by China clipper air mail.

entire New Testament in their own language," reports Rev. Chester U. Strait. "It will have headings similar to the translation made by Mrs. W. A. Montgomery, and in the back there will be a short topical index of eight pages which will enable preachers to locate any passages of Scripture that they might desire to use. There will also be four maps. Moreover, the fourth set of Sunday school lessons which cover the whole New Testament has also been completed. This means that four years' Sunday school lessons are now available for these people."

• • •

War is always contrary to the spirit of Christ. Certainly it is out of accord with the meaning of Christmas and its message of "Peace on Earth." Last December the war even interfered with the mailing of Christmas cards! Writing from Hanumakonda, India, Mrs. Naomi H. Carman, wife of Medical Missionary John H. Carman, M.D., expressed regret that she would be unable to send Christmas cards this year. "One has to get special permits to send anything out of India except by first class mail," she explained, "and we cannot afford to pay 8 cents postage on a Christmas card to send it by first class mail."

• • •

Remarkable evangelistic results are reported from the Haka field in Northern Burma by Rev. Chester U. Strait. "We are baptizing nearly 1,000 this year in this area," he writes. "We now have about 200 churches with more than 7,000 members." He is rejoicing over the coming of Rev. and Mrs. Franklin Nelson to this field to fill the vacancy in the missionary staff caused by the death of Rev. J. H. Cope two years ago.

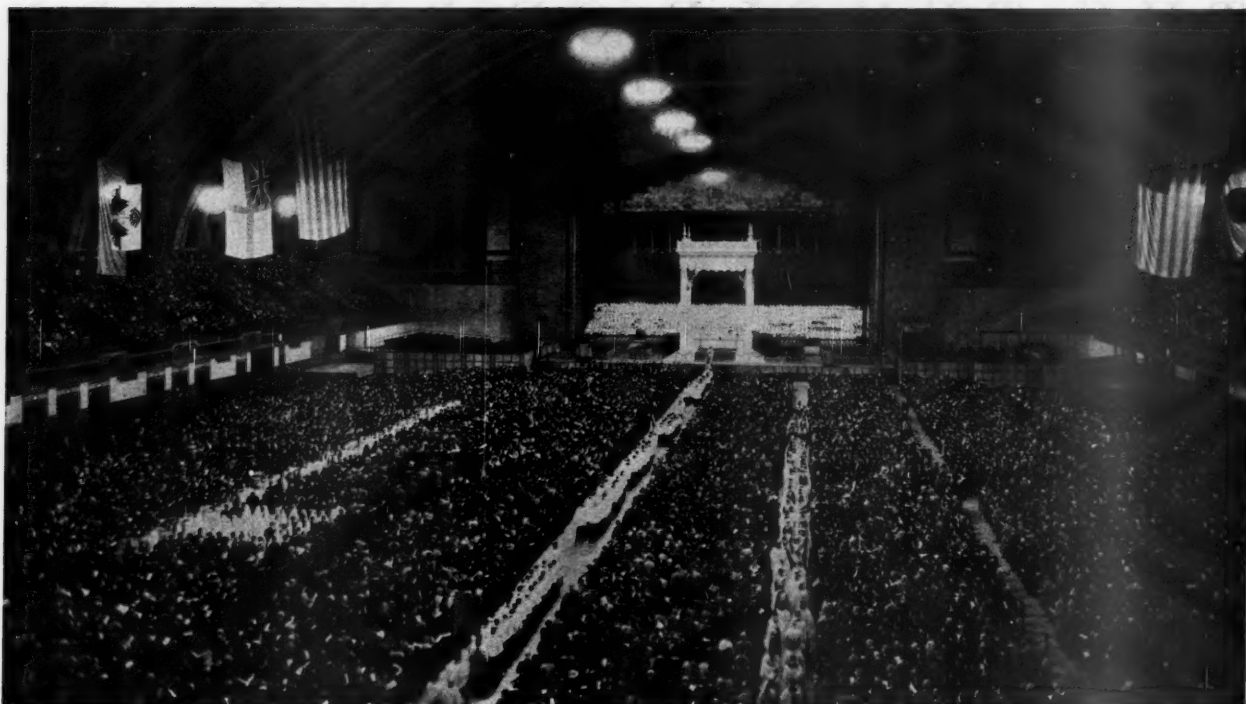
THE TEMPLE OF RELIGION

At the World's Fair in New York

"FOR ALL WHO WORSHIP GOD AND PRIZE RELIGIOUS FREEDOM"



At the Temple of Religion last summer, three programs of sacred music and inspirational addresses by representatives of all faiths and creeds were scheduled daily and 240 programs were broadcast, totalling 143 hours. The Fair will re-open May 11th. Delegates to the Northern Baptist Convention at Atlantic City will have opportunity of stopping over in New York and will thus be able to visit the Fair and the Temple of Religion



When the Episcopalians held their convention in Atlantic City the attendance exceeded 40,000 and they used the mammoth auditorium as illustrated above. The Baptists will probably register 5,000 delegates and visitors and they will use the smaller but more comfortable ball room pictured on the next page

Are You Going to Atlantic City?

MEETING PLACE OF THE NORTHERN BAPTIST CONVENTION

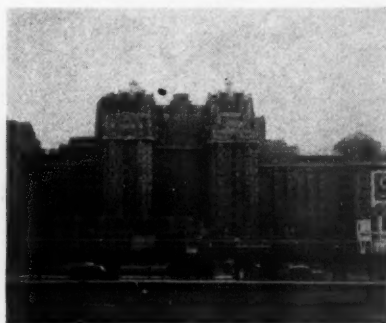
May 21-26, 1940

ATLANTIC CITY entertains more national conventions than any other American city. It provides the most perfect combination of accessibility, beauty of natural setting and excellence of convention facilities. For this reason, organizations return to Atlantic City more often and have larger numbers in attendance at conventions held there than at those held in inland cities. For the third time the Northern Baptist Convention is meeting here, previous conventions having been in 1918 and 1923.

Not only is an Atlantic City meeting stimulating in itself, but travel to and from the convention is made attractive by the many points of interest that can be covered en route. Nearby are Philadelphia, Washington, Gettysburg, Annapolis, West Point, Valley Forge and Princeton. Thus are

many of the nation's best loved places of historic interest only three or four hours' distance from America's greatest convention city.

Atlantic City's proximity to the New York World's Fair offers this



During the war convention of 1918 this hotel entertained as its guests Dr. and Mrs. Reuben Saillens and their daughter from France. Dr. Saillens' great address helped mightily in promoting Baptist enthusiastic support for the world war

year a most unusual opportunity to convention groups to combine attendance at the convention with a visit to the Fair at special World's Fair reduced railroad rates, allowing stop-over in Atlantic City.

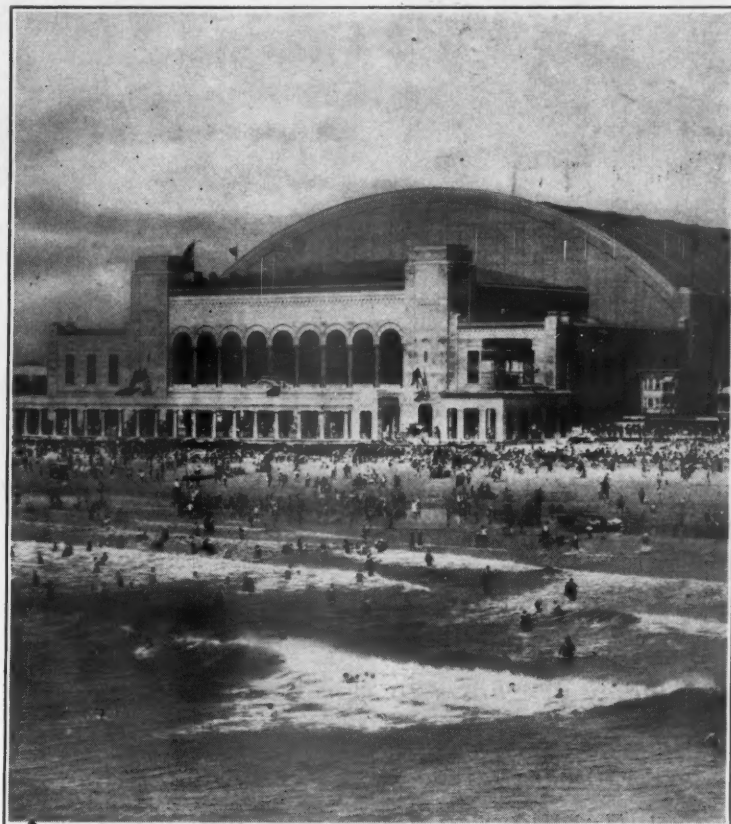
The Atlantic City hotels provide accommodations at rates to satisfy every purse. Moreover they provide, without cost, thoroughly adequate and well-equipped meeting rooms, as well as larger lobby and lounging space than can be found in any other hotels in the world.

Atlantic City's Convention Hall provides the "last word" in every known modern convention facility. Its great auditorium is a perfect combination of beauty and practical utility.

Furthermore, Atlantic City offers many and varied attractions. In this great resort there is a diversity and abundance of recreation

and entertainment—the latest and best in motion pictures, marvelous surf bathing along the finest beach

on the Atlantic coast, grand music in hotels and restaurants and on long piers far out into the sea.



Atlantic City is different from any other resort in the world. It is different in color, different in architecture, different in setting, different even in the quality of its air which is clean, health-giving, exhilarating, fresh and wholesome. The pungent salt breath of the deep sea gives it a healthful quality of crispness found in no other part of the country.

Atlantic City is a national institution. Millions of friends everywhere think and speak kindly of Atlantic City, because of pleasant recollections of glorious, stimulating, carefree days spent in hospitable surroundings under the emancipating influence of the sea. Whether visitors to Atlantic City come for health or pleasure or to attend one of the hundreds of conventions held here each year, they can be certain of receiving good service, fair treatment, and a warmth of hospitality the memory of which will grow more pleasurable with the years. Whoever comes to Atlantic City always comes again.



Pictures by courtesy Atlantic City Convention Bureau

TOP: The majestic setting for Atlantic City's Municipal auditorium. **BOTTOM:** The spacious ball room, with 5,000 seats where the Northern Baptist Convention sessions will be held. Pick out your seat now!



Last summer's Negro Baptist Young People's Assembly, held under the auspices of the New Jersey Baptist State Convention at the State Industrial School for Negroes

It Happened in New Jersey

This year the Baptists of New Jersey are hosts to the Northern Baptist Convention at its annual meeting in Atlantic City, May 21-26, 1940. In this article the New Jersey State Convention Secretary tells about their beginnings, achievements, and contributions to denominational progress

By CHARLES E. GOODALL

THERE were only 4,000 Baptists in New Jersey 110 years ago. And because they were so few in number they felt the need of a closer Baptist fellowship. And prompted by a worthy missionary zeal they were desirous that the gospel should be preached in every part of their state. Thus in 1830 representatives of these 4,000 New Jersey Baptists met at Hamilton Square and organized the New Jersey Baptist State Convention. Today, 110 years later, the two original objectives are still the primary aims of their Convention.

New Jersey presents a romantic story of Baptist progress and achievements. It is the state to which, in 1664-65, Obediah Holmes, seeking freedom from Puritan persecution, came with some Quaker friends and occupied a large tract of land in east Jersey. It was out of this little gathering of Baptists under the leadership of Obediah Holmes that Baptist work began in

New Jersey. The first house of worship and parsonage were at Holmdel and this is said to have been the first Baptist church south of Rhode Island. In 1688 the Middletown Church was organized. This church has kept its organization until the present and is one of our outstanding rural churches.

Among historic churches is that at Scotch Plains, established in 1747. From this church came the First Baptist Church of New York City. In the membership of Scotch Plains was baptized and licensed to preach, Rev. James Manning, who later became one of the founders and first President of Brown University.

In March, 1839, a German Baptist Minister, Konrad A. Fleischman, arrived in New York. While planning a mission to German colonies in America he was invited to preach to a group of Germans in Newark. In October he baptized three, the first Germans in the United States to

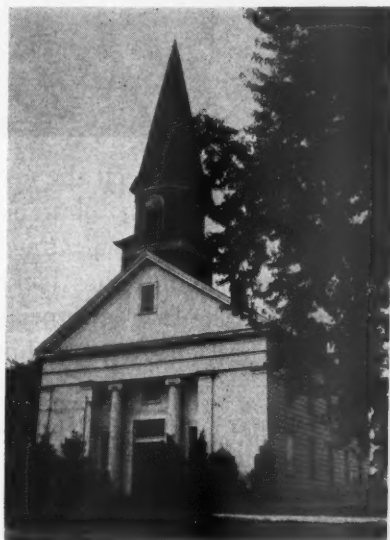
receive the ordinance from a German Baptist minister. He continued to make visits to Newark. A church was organized in 1842, but not formally recognized as the First German Baptist Church of Newark until 1849.

The First Italian Baptist Church of Newark began as a mission of the Mt. Pleasant Church in 1888 on Eighth Avenue. It is the First Italian Baptist Church of the Northern Baptists. Rev. Angelo diDomenica, D.D., who recently celebrated the 25th anniversary as pastor of the large and successful Italian Baptist Church of Philadelphia, was one of its first converts and its first ordained pastor. The church has had two buildings—one built in 1894 and destroyed by

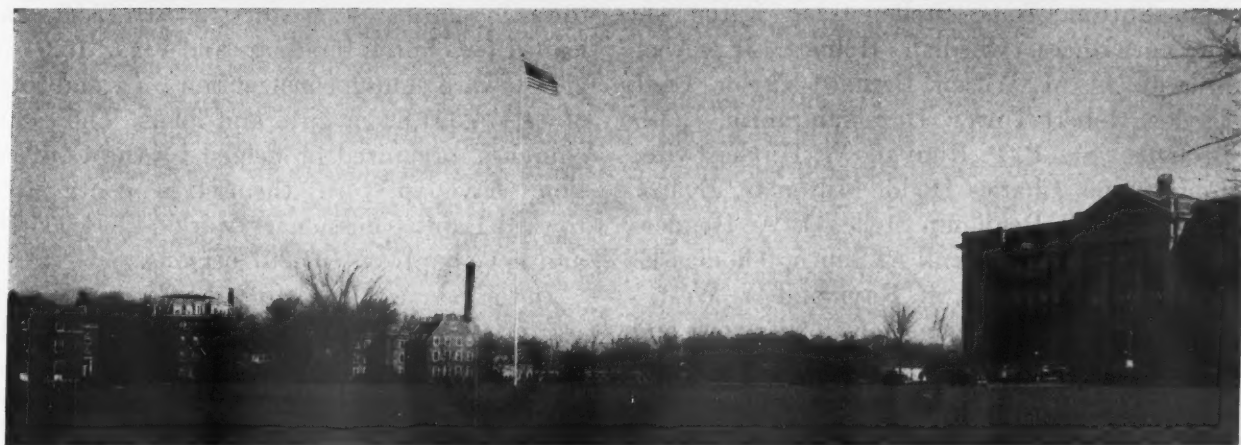
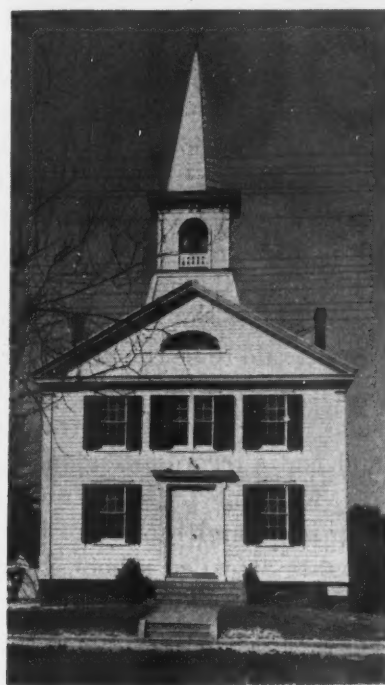
fire. The second was a combination Church and Christian Center building erected in 1920 at Park Avenue and Mt. Prospect Street at a cost of \$80,000.

The Silver Lake Italian Baptist Church began as a mission of the First Church of Bloomfield in 1880, as an interdenominational chapel. In 1914 a new church was erected at a cost of \$11,000. Benedetto Pascale is pastor. Recently he celebrated his 26th anniversary as pastor. During these years the Silver Lake Church became the first Italian church of all denominations to become self-supporting and was honored with a silver loving cup, presented by the American Baptist Home Mission Society in 1929.

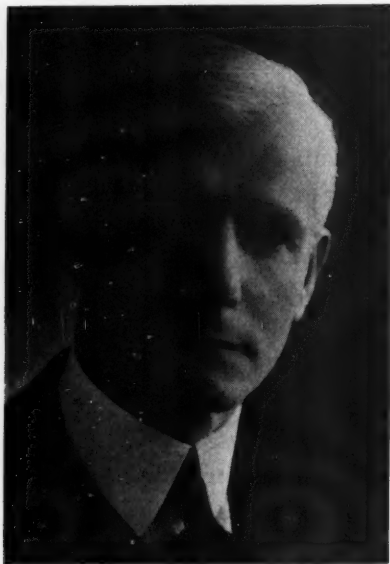
BELOW: The Baptist Church at Middletown, N. J. RIGHT: The Scotch Plains Baptist Church at Plainfield, N. J.



RIGHT: The Cape May Second Baptist Church at Palermo, N. J.



The spacious campus of the Peddie School for Boys at Hightstown, N. J. This year the Peddie School is celebrating its 75th anniversary



LEFT: *Convention Secretary Charles E. Goodall*

BELOW: *The Cobansey Baptist Church, Roadstown, N. J.*



One of the notable contributions of New Jersey Baptists has been work among the Negroes. In 1862 a Negro Baptist church was organized in Burlington, New Jersey. Our present Negro membership for the state is 48,000 with 206 churches and property valued at about four million dollars. The Convention created in 1923 the Negro Summer Assembly for young people, said to be the first Negro Young People's Assembly in America. It holds its annual sessions in the State Industrial School for Negroes and had a record attendance of 63 last year.

It was while his father was pastor of a Newark Baptist Church that Chief Justice Charles Evans Hughes attended school. From New Jersey he went to Providence, R. I., as a student at Brown University. A few of the illustrious names on New Jersey's Honor Roll are: John Gass, John Sutton, Isaac Stelle, Isaac Eaton, J. Morgan Rhees, Obediah Holmes, Jr., Abel Morgan, D. M. Wilson, Bernard Taylor, Fred Taylor, Robert Towey, Hezekiah Smith, J. W. Brougher, Sr., P. P. Runyan, W. H. Geistwite, John Snape, Charles Dodd, Milton G. Evans, W. R. Russell, Benjamin Stelle, O. W. Henderson, J. W. Stifler, Frank A. Smith, Thomas E. Vassar, Delavan DeWolf, Raymond W. West.

New Jersey has given many of its sons and daughters to Baptist mission fields. Among these are to be found such names as E. H. Clayton, A. F. Merrill, Dr. H. M. Freas, Paul and William Braisted, E. C. Condict, Edna Smith, Dr. Elsie Morris, Marian Shivers and many others.

In 1939 there were 113 Baptist churches either carrying on their own local Vacation Church School or sharing in a community school. This is the largest number of Vacation Church Schools ever held in a single year and it has been accomplished without allotment of one cent to the budget of Christian education.



RIGHT: *Dr. J. C. Hazen, President the Baptist State Convention of New Jersey. He is also Chairman of the Committee of Arrangements for the Convention at Atlantic City*

From the first the Convention faced the need for Sunday schools, and mission churches. Many of the schools and missions already established by strong mother churches lacked teachers and preachers for the new enterprises. The Convention gave its best efforts to this important task.

In the 110 years in which the Convention has assisted in this foundation work, 300 churches have been financially assisted; \$1,001,418.20 was given to these new and struggling churches toward salaries of pastors; \$301,747.98 was loaned for church buildings and \$171,375.64 in gifts toward church construction—a grand total of \$1,474,541.82 in gifts and loans. These 300 churches, organized or helped by the Convention, have in turn themselves contributed toward Baptist missionary work \$4,804,665.76, and have baptized 103,907 persons.

In the course of its history the Convention has organized and helped German, Swedish, Dutch, Italian, French, Hungarian, Polish, Slovak, Russian, and Hebrew Baptist churches in New Jersey. A number of these churches have held classes in Chinese, Finnish and Danish. Since 1850 the Convention has helped 47 foreign-speak-

ing churches, of whom 13 are now receiving aid—four Italian, five Hungarian, two Polish, one Slovak, and one Russian. The Newark Russian Church has out-stations in Elizabeth, South River, Mandeville and Freehold. Over \$450,000 has been contributed by the Convention for this work. This figure does not include appropriations from the American Baptist Home Mission Societies, the Newark and Camden Extension Societies, or the Trenton and Hudson City Societies. Nor does it include gifts to foreign-speaking church properties to which the Convention holds title. These gifts amount to over \$40,000. At the present time the Convention is contributing to the salaries of 18 English-speaking pastors and 13 foreign-speaking pastors.

Few State Conventions have furnished stronger leaders than the Eatons, Stelles, Mannings, C. W. Mulford, founder of South Jersey Institute, Thomas B. Peddie, staunch supporter of the Peddie School, Dr. E. W. Tomlinson, first secretary of the M. and M. Board, George Hore, the long list of Colgates, W. W. Fry, Judges Roberson and Davis and the Sorgs.

Among the elect women who were the creators and supporters of our women's missionary work, have been the Misses Baker, Mrs. Silver, Mrs. Pettit, Mrs. A. W. Palmer, Mrs. Delavan DeWolf, Mrs. W. H. Farmer, Mrs. E. A. Harrar and Mrs. A. J. Mitchell.

New Jersey has contributed two presidents to the Northern Baptist Convention—Mr. F. Wayland Ayer of Camden, one of the founders of the Northern Baptist Convention, and Mr. Arthur M. Harris, who for so many years has served as vice-president and treasurer of the Ministers and Missionaries Benefit Board. Both of these men have been staunch supporters of the Baptist work in New Jersey.

During the 110 years of the Convention's existence the recorded baptisms have totalled 176,000, and contributions for mission work at home and abroad have exceeded \$11,000,000.

From so small a beginning New Jersey Baptist churches have continued to manifest a growing interest in world wide missions. Through the Convention large sums have been contributed to the work on the home and foreign fields. Again and again these sums have been greatly increased through the challenge of some forward

movement. New Jersey contributed its share to the Extra Million Dollars raised in 1917-1918 through the Laymen's Movement in our denomination, and again in the larger amount needed in the Victory Campaign of 1918-1919. During the New World Movement the New Jersey Baptist churches contributed more than \$2,800,000 to the Unified Budget. Since that time the Convention has forwarded \$3,632,334.38 as gifts from the churches.

Through the years various special and trust funds have been created. There are now eleven separate endowments and the grand total of all invested funds is close to \$1,000,000.

The Convention, with its headquarters in Newark, now functions under a Board of Managers of 60 elected members who direct the work of four departments: Evangelism, Christian Education, City Missions, Finance and Promotion.

The Newark area, with its diverse population of a million and a half, ranging from the lowliest of the underprivileged to the literate and the business executives of Wall Street; peoples from every land; Negroes pouring in from the South (*Negro population in Newark increased 129% in last ten years*); great industries; crowded areas and beautiful suburbs is, no doubt because of its strategic location, one of the great missionary fields of the world where Baptists must share in religious responsibilities. Similar opportunities are to be found in the Trenton and Camden areas where City Societies are at work.

The outstanding achievements of the New Jersey Baptist Convention may be set forth in terms of a unified staff fully supported by pastors and the lay leaders. There is every reason to believe that the greatest accomplishments of the Convention are still ahead. This should be true since no state has Baptists with finer determination to develop Christian character and to send Christ's gospel to all the world.

Proud of their past, deeply conscious of the opportunities and challenges of the present, and looking forward with confidence to the future, the Baptists of New Jersey this year, as they were in 1918 and again in 1923, are hosts to the Northern Baptist Convention and welcome the entire Convention constituency to its annual convention at Atlantic City.

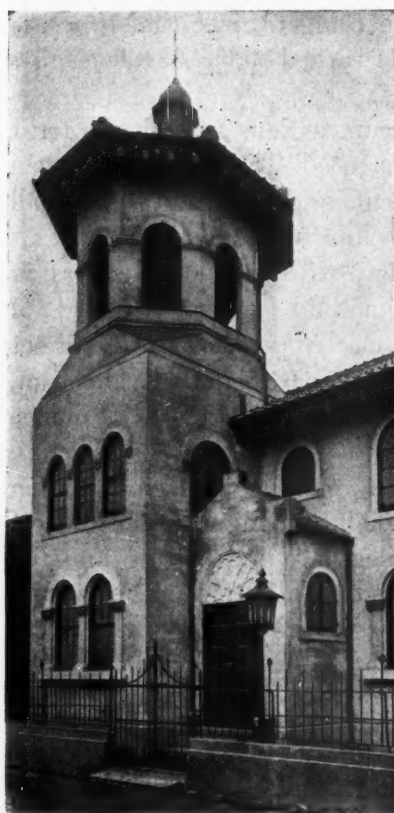
N·E·W·S

from the
WORLD OF MISSIONS

A MONTHLY DIGEST

from Letters and Reports of

FIELD CORRESPONDENTS



Baptist Church Union in Japan

Prompted by their own wishes and also by a new government law regulating religious bodies, Japanese Baptists have abolished the Mason and Dixon Line which Northern and Southern Baptist missionaries from the United States transplanted in Japan and are now merged into a single, organic union of Baptists

By ROYAL H. FISHER

The attractive edifice of the First Baptist Church in Kyoto, Japan. There are 36 churches in Japan affiliated with the Northern Baptist Convention in the United States and 23 churches affiliated with the Southern Baptist Convention. All are now united in a single Baptist Union

limits of which there would seem to be wide latitude for aggressive and untrammelled Christian work. Thus pressure from without and a genuine desire from within have produced a closer organization, fellowship, and union of Baptists of the Japanese Empire.

A very deeply devotional spirit pervaded the sessions and brought the 166 delegates to a realizing sense of the gravity of the church's responsibility in Japan at this time. There was no smug satisfaction in merely hearing the new denominational machinery function. Instead there was a deep-running desire to be used of God for the conversion of the nation.

The formal installation of Rev. Yugoro Chiba, D.D., LL.D., as the first President (*Tōri*) of the union was a truly moving scene. The prayer of consecration offered by veteran Pastor Mitamura of Kobe, after Dr. Chiba's gracious words of acceptance, voiced the united gratitude of the assembly. It should now forever be impossible for Baptists in Japan to descend to personal jealousies or rivalries after such an initial uplift of spirit. True union was here fused in the atmosphere of prayer. The joy of the new relationship will remain.

Laymen brought in proposals for cooperation in evangelism to com-

IN THE ancient castle-town of Himeji, 166 delegates from the Baptist churches in Japan for three days considered and eventually voted the union into one body of the two groups of Baptists which have hitherto been divided by what corresponds to the American Mason-Dixon line. Henceforth Japanese Baptists are merged into a single organization with no "North" or "South" appendages. The supporting mission boards in New York and Richmond will continue their aid, their appropriations to be treated as designated gifts. All Baptist interests in the Japanese Empire will be administered by a board of 18 members, with headquarters in Tokyo.

While there has been a desire for

this union over a period of years, the process was hastened by the new national Bill for the Control of Religious Bodies. According to its provisions, there must be uniformity within denominational groups, with one individual responsible to the Government Religious Bureau for the conduct of the affairs of that denomination. A Constitution acceptable to the authorities must provide procedures deemed proper, both in the prosecution of the work of the church and in the holding of properties. What the actual result will be it is too soon to say. However, with this official recognition of Christianity by the Government there also goes a large degree of required conformity within the

memorate the founding of the new united Convention (Kyodan) during the year coinciding with the 2600th Anniversary of the Founding of the Empire. (See MISSIONS, February, 1940, page 71.) They plan a financial campaign for funds to be used in the discovery and training of men and women for distinctively Christian work.

A proposal for combining theological education in a single Baptist training school in Tokyo from April of this year was adopted. Dr. Chiba was appointed to head this institution.

Another feature which brought a genuine challenge was a Ten-Year National Conversion Campaign of Evangelism. Its objectives are: (1) to increase by ten times the present number of believers; (2) to double the number of churches; (3) to accomplish the economic independence of the Convention. Such an undertaking as this was not entered into lightly; everyone

sensed here also the deep concern from which this plan had taken form. It was heartily and unanimously adopted. It is to be actually under way by April first with every church cooperating.

The desire for economic independence was motivated by thankfulness to American Christians for all that they have so generously made possible over a period of years in this land, and by a determination to prove worthy of such kindnesses. Upon realization of independence, gifts in both money and personnel as shall be in the future sent by Christians abroad will be released for advance projects. Work for Christ in and through this land shall be on the basis, not of dependence or independence, but of full and well balanced cooperation—a joint enterprise in which each unit shall do its full share. Such is the desire of the Baptists of Japan as united they go forward into the new day.

After Twelve Years in India

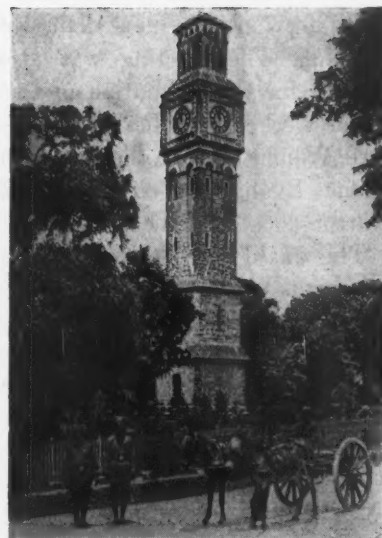
Could you remain hopeful amid discouragements in Bengal Orissa where a man and his wife, in service nearly a dozen years, are still the youngest missionaries and the average age of the entire staff will soon pass the 50-year mark?

DEATH, depression and the forces of evil have been seeking to break the courage and nullify the labors of the little band of missionaries and Indian co-workers who carry forward the gospel in Bengal-Orissa. With leaders far too few for the demands upon them, death came through a viper's bite to the leading layman of one church and by pneumonia to the pastor of another. The long series of cuts and reduction of staff without replacements, in the face of ever expanding needs, has added to the depression that swept over many with the outbreak of war in Europe. Although my wife and I have

By W. C. OSGOOD

begun our 12th year of service in India, we are still the youngest missionary couple on the field. Before another missionary family could reach the field and learn one of the languages, the average age of the present missionary staff will have passed the 50 mark.

Despite heavy rain, 33 young people from three provinces and half a dozen districts attended the Oriya Young People's Institute and spent five days studying ways of attacking the modern giants of ignorance, disease, and sin. They studied Christian En-



The famous Clock Tower at Secunderabad, India. Year after year it marks the passage of time as missionaries wait in vain for reinforcements

deavor methods, stewardship, and Jesus' extension and intensification of the Old Testament ethics; they had story hours, a stunt night, and a beautiful sunrise worship service of self-dedication which left the group unanimous in their desire for more such meetings and ready to select leaders to help in the planning of future meetings of the kind. Even the sharks did not spoil their zest for swimming.

The annual mission meeting was attended by all but one of the 23 missionaries on the field. Much thought was given to staff problems raised by forthcoming furloughs and uncertain sailings. The year had brought a substantial part of the amount needed for the new plant for the Girl's High School at Balasore, a new car for the Midnapore field, a motorcycle for the Hatigarh missionary, and extensive alterations for the school building there. The chief values in the meeting, however, lay in the devotional fellowship. Such phrases as "they took knowledge of them that they had been with Jesus," "He that sent me is at my side," "and so we came to Rome" have

taken on for us a new depth of meaning. The meeting was also notable for the ordination of two senior workers. Studies of Literature, Women's Work, the Christian Home, Evangelism and Christian Nurture, featured the program.

The quality of the talks given was high. We were called upon to follow the way our Master trod. The marks of a true Christian, God's challenge for leaders, and strong calls to repentance, new faith and courage were presented. Two illustrations were given by the guest speaker, Rev. Jabez Patra, from the English Baptist Mission,

I would like to share with you. In characterizing one type of Christian whose pride and self-righteousness seriously hinder the peace and progress of the church, he described him as like a fish bone stuck in the throat that will go neither up nor down but remains a source of acute discomfort to all. In describing the vicissitudes of life he pointed out that we are all subject to the alternations of joy and sorrow, health and pain, common to humanity. They constitute a wheel which revolves, continually alternating our fortunes. So long as God is the axle, fitted into

the hub of our life's wheel, we would ever be able to go forward no matter what our lot might be.

That wheel of life which is the Christian church that American Baptists have founded in India moves onward. It will not fall for it is centered in the Eternal.

Baltic Baptist Fellowship in New York City

More than 200 people attended a union service for Christian fellowship of the peoples coming from the Baltic States (including Swedish-Finnish, Estonian, Latvian, Russian and Polish) held March 10th, at 3:30, in the Judson Memorial Church, New York City, under the auspices of the New York Baptist City Society. The Baltic Scandinavian fellowship is well illustrated by the names of the participants. Rev. John Adameczyk of the First Polish Baptist Church gave the invocation. Rev. Boris Bookin of the First Russian Baptist Church read the Scripture. Prayer was offered by Rev. Ehren F. Weski of the First Estonian Baptist Church. Rev. John Hugo of the Swedish-Finnish Baptist Church spoke concerning the brotherhood of Christian believers. A most inspiring and enlightening address was given by General Secretary W. O. Lewis of the Baptist World Alliance. Rev. John Kweetin, former pastor of the First Latvian Baptist Church, pronounced the benediction. Special music was provided by a male choir under the direction of Miss A. Blanche Wadsworth, who sang Sibelius' "Finlandia," and the Choir of the International Music Study League under the baton of Mrs. Olly Kukepuu rendered Han-nikainen's "God is Everywhere." A special offering was taken for the aid of suffering Baptists in Finland. The hymn, "America the Beautiful," brought the fellowship service to a close.—Ehren F. Weski.



Missionary Children in India

All of the young people in the accompanying picture are the children of Baptist missionaries in service in Burma, Assam, and Bengal-Orissa. The children are enrolled in the Woodstock School in Mussoorie, India. This is in a healthful region in the foothills of the Himalayan Mountains.

In the back row, left to right, are Albert Alquist (*Assam*), Dock Strait (*Burma*), Bill Supplee (*Assam*), and Lee and Gene Howard (*Bengal*). In the second row are Betty Strait (*Burma*), Jean Supplee (*Assam*), Ruth Sword (*Burma*), Paul Long (*Bengal*), and Sam Riccard (*Burma*). Seated are David Strait, John Rickard, and Raymond Buker, Jr. (*all three of Burma*). No children of the South India field are in the group.

MISSIONS

An International Baptist Magazine



This magazine was founded in 1803 as *The Massachusetts Baptist Missionary Magazine*. The name was changed in 1817 to *The American Baptist Magazine*, and again changed in 1836 to *The Baptist Missionary Magazine*, and finally changed to *MISSIONS* in 1910

WILLIAM B. LIPPARD, *Editor*

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Vol. 31

MAY, 1940

No. 5

President Roosevelt and the Pope and the Duty of American Baptists

BECAUSE President Roosevelt's appointment of a personal representative to the Pope will be discussed at the Atlantic City Convention, *MISSIONS* prints two letters which the Federal Council has released for publication. The first is from the Council's President to President Roosevelt. The second is Mr. Roosevelt's reply.

THE FEDERAL COUNCIL
OF THE CHURCHES OF CHRIST IN AMERICA
February 27, 1940

THE PRESIDENT OF THE UNITED STATES
The White House,
Washington, D. C.

My dear Mr. President:

A dispatch from Rome on February 13, 1940, reports that the Vatican, after a careful study of the status of Mr. Myron C. Taylor, has decided that he will be "just as much an ambassador to the Holy See as the representatives of other nations" and that he "could remain accredited to the Holy See even after Mr. Roosevelt ceased to be President."

This interpretation of your action plainly contradicts the interpretation which you have given and which was confirmed in the letter sent to me by the Assistant Secretary of State on January 23 in answer to my inquiry of January 16.

The misgivings among Protestants to which I then called your attention have not been allayed; they are deepening into grave apprehension. If you should care to see me personally, I could give many evidences of a growing disillusionment which augurs ill for inter-faith comity, for the success of Mr. Taylor's work for peace and for the health of our nation.

Therefore, because you have asked me to assist in "parallel efforts" for peace, and in behalf of the Federal Council of the Churches of Christ in America, I do hereby respectfully request that you publicly state that the interpretation reported from the Vatican is contrary to your understanding of the appointment and is not accepted by you.

Faithfully yours,

(Signed) GEORGE A. BUTTRICK, *President*.

THE WHITE HOUSE
WASHINGTON
March 14, 1940

My dear Dr. Buttrick:

I have received your letter of February 27, 1940, concerning the status of Mr. Myron Taylor's mission to the Pope. I am sure that on further thought you will agree that no public statement is required,* or indeed could be made, on the basis of a mere press report, which so far as I know has not emanated from a responsible source.

The status of Mr. Taylor's mission is exactly as Mr. Messersmith described it to you in his letter of January 25. Mr. Taylor is in Rome as my special representative. This appointment does not constitute the inauguration of formal diplomatic relations with the Vatican. The President may determine the rank for social purposes of any special representative he may send; in this case the rank corresponding to Ambassador was obviously appropriate. The reason for and circumstances surrounding his designation were made clear in my Christmas letter to the Pope; and in the letter which I gave to Mr. Taylor for presentation to the Pope, which conforms to the Christmas message.

Mr. Taylor was sent to Rome to assist parallel endeavors for peace and the alleviation of suffering; and I am sure that all men of good-will must sympathize with this purpose.

There of course was not the slightest intention to raise any question relating to the union of the functions of church and state, and it is difficult for me to believe that anyone could take seriously a contrary view, or that the action taken could interrupt in any

* Dr. Buttrick wrote the President on March 22, asking permission to make this letter public. On March 25th this permission was given by the President through his secretary, Mr. Stephen Early.

taken on for us a new depth of meaning. The meeting was also notable for the ordination of two senior workers. Studies of Literature, Women's Work, the Christian Home, Evangelism and Christian Nurture, featured the program.

The quality of the talks given was high. We were called upon to follow the way our Master trod. The marks of a true Christian, God's challenge for leaders, and strong calls to repentance, new faith and courage were presented. Two illustrations were given by the guest speaker, Rev. Jabez Patra, from the English Baptist Mission,

I would like to share with you. In characterizing one type of Christian whose pride and self-righteousness seriously hinder the peace and progress of the church, he described him as like a fish bone stuck in the throat that will go neither up nor down but remains a source of acute discomfort to all. In describing the vicissitudes of life he pointed out that we are all subject to the alternations of joy and sorrow, health and pain, common to humanity. They constitute a wheel which revolves, continually alternating our fortunes. So long as God is the axle, fitted into

the hub of our life's wheel, we would ever be able to go forward no matter what our lot might be.

That wheel of life which is the Christian church that American Baptists have founded in India moves onward. It will not fall for it is centered in the Eternal.

Baltic Baptist Fellowship in New York City

More than 200 people attended a union service for Christian fellowship of the peoples coming from the Baltic States (including Swedish-Finnish, Estonian, Latvian, Russian and Polish) held March 10th, at 3:30, in the Judson Memorial Church, New York City, under the auspices of the New York Baptist City Society. The Baltic Scandinavian fellowship is well illustrated by the names of the participants. Rev. John Adameczyk of the First Polish Baptist Church gave the invocation. Rev. Boris Bookin of the First Russian Baptist Church read the Scripture. Prayer was offered by Rev. Ehren F. Weski of the First Estonian Baptist Church. Rev. John Hugo of the Swedish-Finnish Baptist Church spoke concerning the brotherhood of Christian believers. A most inspiring and enlightening address was given by General Secretary W. O. Lewis of the Baptist World Alliance. Rev. John Kweetin, former pastor of the First Latvian Baptist Church, pronounced the benediction. Special music was provided by a male choir under the direction of Miss A. Blanche Wadsworth, who sang Sibelius' "Finlandia," and the Choir of the International Music Study League under the baton of Mrs. Olly Kukepuu rendered Han-nikainen's "God is Everywhere." A special offering was taken for the aid of suffering Baptists in Finland. The hymn, "America the Beautiful," brought the fellowship service to a close.—Ehren F. Weski.



Missionary Children in India

All of the young people in the accompanying picture are the children of Baptist missionaries in service in Burma, Assam, and Bengal-Orissa. The children are enrolled in the Woodstock School in Mussoorie, India. This is in a healthful region in the foothills of the Himalayan Mountains.

In the back row, left to right, are Albert Alquist (*Assam*), Dock Strait (*Burma*), Bill Supplee (*Assam*), and Lee and Gene Howard (*Bengal*). In the second row are Betty Strait (*Burma*), Jean Supplee (*Assam*), Ruth Sword (*Burma*), Paul Long (*Bengal*), and Sam Riccard (*Burma*). Seated are David Strait, John Rickard, and Raymond Buker, Jr. (*all three of Burma*). No children of the South India field are in the group.

MISSIONS

An International Baptist Magazine



This magazine was founded in 1803 as *The Massachusetts Baptist Missionary Magazine*. The name was changed in 1817 to *The American Baptist Magazine*, and again changed in 1836 to *The Baptist Missionary Magazine*, and finally changed to *MISSIONS* in 1910

WILLIAM B. LIPPHARD, *Editor*

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Field Correspondents in Four Continents

Vol. 31

MAY, 1940

No. 5

President Roosevelt and the Pope and the Duty of American Baptists

BECAUSE President Roosevelt's appointment of a personal representative to the Pope will be discussed at the Atlantic City Convention, *MISSIONS* prints two letters which the Federal Council has released for publication. The first is from the Council's President to President Roosevelt. The second is Mr. Roosevelt's reply.

THE FEDERAL COUNCIL
OF THE CHURCHES OF CHRIST IN AMERICA
February 27, 1940

THE PRESIDENT OF THE UNITED STATES
The White House,
Washington, D. C.

My dear Mr. President:

A dispatch from Rome on February 13, 1940, reports that the Vatican, after a careful study of the status of Mr. Myron C. Taylor, has decided that he will be "just as much an ambassador to the Holy See as the representatives of other nations" and that he "could remain accredited to the Holy See even after Mr. Roosevelt ceased to be President."

This interpretation of your action plainly contradicts the interpretation which you have given and which was confirmed in the letter sent to me by the Assistant Secretary of State on January 23 in answer to my inquiry of January 16.

The misgivings among Protestants to which I then called your attention have not been allayed; they are deepening into grave apprehension. If you should care to see me personally, I could give many evidences of a growing disillusionment which augurs ill for inter-faith comity, for the success of Mr. Taylor's work for peace and for the health of our nation.

Therefore, because you have asked me to assist in "parallel efforts" for peace, and in behalf of the Federal Council of the Churches of Christ in America, I do hereby respectfully request that you publicly state that the interpretation reported from the Vatican is contrary to your understanding of the appointment and is not accepted by you.

Faithfully yours,

(Signed) GEORGE A. BUTTRICK, *President*.

THE WHITE HOUSE

WASHINGTON

March 14, 1940

My dear Dr. Buttrick:

I have received your letter of February 27, 1940, concerning the status of Mr. Myron Taylor's mission to the Pope. I am sure that on further thought you will agree that no public statement is required,* or indeed could be made, on the basis of a mere press report, which so far as I know has not emanated from a responsible source.

The status of Mr. Taylor's mission is exactly as Mr. Messersmith described it to you in his letter of January 25. Mr. Taylor is in Rome as my special representative. This appointment does not constitute the inauguration of formal diplomatic relations with the Vatican. The President may determine the rank for social purposes of any special representative he may send; in this case the rank corresponding to Ambassador was obviously appropriate. The reason for and circumstances surrounding his designation were made clear in my Christmas letter to the Pope; and in the letter which I gave to Mr. Taylor for presentation to the Pope, which conforms to the Christmas message.

Mr. Taylor was sent to Rome to assist parallel endeavors for peace and the alleviation of suffering; and I am sure that all men of good-will must sympathize with this purpose.

There of course was not the slightest intention to raise any question relating to the union of the functions of church and state, and it is difficult for me to believe that anyone could take seriously a contrary view, or that the action taken could interrupt in any

* Dr. Buttrick wrote the President on March 22, asking permission to make this letter public. On March 25th this permission was given by the President through his secretary, Mr. Stephen Early.

way the necessary and healthy growth of interfaith comity.

Very sincerely yours,
(Signed) FRANKLIN D. ROOSEVELT.

THE REVEREND GEORGE A. BUTTRICK, D.D.,
President, Federal Council of the
Churches of Christ in America,
297 Fourth Avenue, New York, N. Y.

The above letters were read and discussed in a long session of the Federal Council's Executive Committee on March 29th. There were 16 Northern Baptists present as members or invited visitors. A well-known Southern Baptist had been invited, but was unable to be present. The following declaration was adopted.

The Executive Committee of the Federal Council of Churches, having reviewed the correspondence between President Roosevelt and the President of the Federal Council, adopts the following statement:

We are gratified to receive the personal and official assurance of President Roosevelt that "this appointment does not constitute the inauguration of formal diplomatic relations with the Vatican."

This assurance, however, does not cover the entire ground of our apprehension. The unwarranted interpretation of this appointment to which Dr. Buttrick's letter called attention has not been explicitly denied.

We reiterate our declaration of January 26th and reaffirm our eagerness to join with men of all faiths in endeavors for world peace. We also declare again our unswerving adherence to the historic American principle of the separation of church and state.

What is now the duty of American Baptists?

Obviously the Federal Council is in an unsailable position. It is prepared to join with all faiths for world peace. It upholds the American position on church and state. It secures from the President an assurance which no single Protestant denomination alone could have secured. And it records its continued apprehension lest the present personal representation at the Vatican eventually become a formal diplomatic relationship as is intimated in the press report from Rome. That can happen if Protestant concern were to subside or be diverted to other issues.

The duty of Baptists is therefore clear and uncompromising. They must give the Federal Council unreserved support, realizing that only Protestant cooperation can keep church and state separate, whereas Protestant disintegra-

tion will surely bring about their union. They must seek further clarification of the issue from President Roosevelt, as the General Council of the Convention has authorized Dr. E. A. Fridell to do.

They need to remember that not only eternal vigilance but also united vigilance is today's price of liberty.

Are Northern and Southern Baptists Willing To Be American Baptists?

THE time has come when such inconsequential trivialities as still divide Baptists north and south of the old Mason and Dixon line ought to be buried and forgotten, and when any divergence of ecclesiastical policy of their respective national Conventions should be disregarded.

This year three issues of such urgency confront Baptists as to demand concurrent and preferably identical action, north and south. Irrespective of geographical and organizational separations, it is of grave importance that Northern and Southern Baptists should be known to the American public and in the consciousness of the federal government as *American Baptists, as one and not two denominations*. Therefore, at the two annual conventions (*Atlantic City, May 21st-26th and Baltimore, June 10th-13th*), they should take identical action on these three major issues.

1. *American Neutrality*. Both Conventions should declare unequivocal support of the declared policy and the determination of the American people to keep the United States out of war in Europe and Asia. Two different resolutions, especially if they reflected lack of unanimity, could easily suggest to the United States War Department that what Baptists say could safely be ignored.

2. *Conscientious Objectors*. The Christian church must uphold the rights of conscientious objectors to war, particularly when based on Christian convictions. It would be unfair to all Baptists if one Convention strongly supported this right and the other cleverly evaded the issue with a meaningless platitude. Again the War Department could with impunity conclude that the rights of Baptist conscientious objectors need not be respected.

3. *The President and the Pope.* On this issue nothing less than Baptist unanimity will have the slightest chance of being considered. Nothing would more mightily please the Pope or his representative in Washington than for Northern and Southern Baptists to disagree, or to discredit the Federal Council of Churches, or to abolish their joint Committee on Public Relations, or to take any other action that might lead the President to conclude that Baptist disapproval of what he has done is of negligible importance in determining his own future policy with respect to maintaining a personal ambassador at the Vatican. If Northern and Southern Baptists should fail to be unanimous here, any suggestion that the personal ambassador be recalled would never even reach the President's desk.

Therefore, as the Baptists of the United States assemble in their respective Conventions at Atlantic City and Baltimore, they need to do more than exchange fraternal delegates or listen to pious platitudes and fervid exhortations. Today's crises in world peace and in the relationship of church and state, call loudly for united Baptist action that is positive, constructive, intelligent, and unanimous.

The time has come when in such larger issues we should forget our Northern and Southern Baptist geography and remember only that we are American Baptists.

Europe's Misery and Agony and American Baptist Response

GENERAL SECRETARY W. O. LEWIS of the Baptist World Alliance has summoned a meeting of the Executive Committee on May 21st. It is expected that President J. H. Rushbrooke will risk the dangers of the submarine zone in order to attend this meeting and also the Northern and Southern Baptist Conventions. A big item on the Committee's agenda should be an American Baptist relief program in Europe both now and after the war. It is imperative that plans be made immediately. The full cooperation of Northern, Southern, and Negro Baptists will be required to make such a relief program a united and cooperative effort of American Baptists. The agony and misery in Europe will soon be so overwhelming in immensity as to be indescribable. "*The whole of Europe*

will be a spot of starvation when the war is over," declared former President Herbert Hoover before a Congress Committee recently. He ought to know. And his terse descriptive phrase is substantiated by a report from Mr. Morris C. Troper, European Director of the American Joint Distribution Committee. On his return to New York late in March he said to a reporter of *The New York Times*:

Large masses of the population are threatened with extinction on a scale heretofore unheard of, and in a way which makes the Black Hole of Calcutta a blessing. Lack of food, clothing, shelter, and medical supplies is daily creating unparalleled misery, beggaring description. Unless help is brought on a really sizable scale and quickly, these unfortunate people are doomed. And in addition in the course of this destruction, they may scatter sickness and epidemic to all quarters of Europe without possibility of adequate control.

Confronted with so desperate a need, American Baptists will be guilty of unforgivable negligence and indeed of unpardonable sin if they do not promptly devise plans, ways and means for relieving the misery and agony of Europe. And while our concern should naturally be for relieving the suffering of European Baptists, such a relief program should be unsectarian. As was done by American Baptists after the World War, help should again be given to all sufferers, irrespective of race, nation, class or creed.

Shall It Be Mother's Day or The Festival of the Christian Home?

MOTHER'S DAY falls on Sunday, May 12th. The Baptist Committee on the American Home makes the bold proposal that Mother's Day be changed to "The Festival of the Christian Home," in order that the honor and love, which mankind accords its mothers, be accorded also to other family relationships. The renewal of devotion between husbands and wives, stronger comradeship and understanding between parents and children, keener appreciation among young people of what their homes really mean to them, and of the Christian ideals and attitudes that must undergird all home relationships—these are supremely needed in this time of world antagonism and prejudice. But against the competition of floral diffusion

and telegraphic commercialization that annually exploits the deeper meaning of Mother's Day, such emphasis on these larger home values would have slim chance of success. And presumably the Committee has recognized that neither Jews, nor that vast army of American families who are not affiliated with any church, can have part in any celebration of the *Christian* home. Nevertheless, thousands of churches throughout the nation could observe annually "The Festival of the Christian Home" with community uplift and spiritual blessing. For the enduring realities of love, kinship, understanding, so beautifully experienced in Christian family relationships, must today be emphasized as never before as a means of maintaining the integrity and stability of the home and of helping to bring our world back to sanity.

Editorial ♦ Comment

♦ Travelers from Europe whose steamships arrive and dock in New York at night, are wonderfully impressed by the radiance of the sky overhead as it reflects the lights of the city. It is not the Statue of Liberty nor the New York sky line that fascinates them most. After living in Europe's blackout cities and after crossing the Atlantic Ocean on a blackout ship, the light of the sky above New York City is an incredible phenomenon. It symbolizes the light of freedom, of democracy, and of peace in the United States in contrast to the darkness of oppression, autocracy and war of Europe. No price should be too high for Americans to keep that light shining not alone for themselves but for all the rest of humanity after the blackout and madness of Europe have passed away.

♦ A remark made by Mr. Philip Cummings in a lecture to the Daughters of the American Revolution at their recent conference in New Jersey could appropriately be applied to all organizations that have a tendency to glorify the past without thinking through or accepting all its implications for the present. "It is not the bones of your ancestors," said Mr. Cummings, "that you are here to commemorate, but their visions. The ideals of your forefathers will live, not if you merely say what they said but if you do as they did." That admonition applies also to Baptists. It should furnish food for thought at Atlantic City.

♦ The last regular performance of the famed Passion Play in Oberammergau, Germany, was given

in 1930, followed by a special performance in the summer of 1934. Several hundred American Baptists vividly remember it. Nearly all who attended the Baptist World Congress at Berlin visited Oberammergau. Scheduled every 10 years in grateful remembrance of the community's deliverance from the plague that swept across Europe 300 years ago, the next regular performance was announced for the coming summer. But with Germany at war this has been cancelled. Most of the members of the cast are of military age. Many are serving behind the Siegfried Line. And next summer will see no American tourists in Germany. Thus the war empties the great Oberammergau stage of its actors and the vast auditorium of its spectators. Above military age are the apostles and Alois Lang who takes the part of Christus. So they will likely continue at their wood carving trade, sadly reflecting that the greatest drama in history must wait until the God of War again makes his exit from the stage. The Oberammergau Committee announces optimistically that the Passion Play will be given in the year following the end of the war.



THE GREAT DELUSION

Number 71

TWENTY YEARS AGO

IN its issue of February 18, 1920, *The New York Herald Tribune* printed this significant little news item:

A casual investigation of the effects of one month of prohibition in New York City seems to build up an overwhelming and puncture-proof case in favor of the 18th Amendment. Exhibit "A" might be the famous Alcoholic Ward in New York's Bellevue Hospital. *It has been abolished!*

That was 20 years ago.

What is the situation today? According to a letter from its Director, the Bellevue Hospital now handles all straight alcoholic patients in its Psychiatric Division and the total averages 70 patients per day. The real average is somewhat lower than the figures suggest in that patients are kept somewhat longer than in former years for better treatment. But that is offset by the transfer to other hospital divisions of alcoholic patients with skull fractures or suffering from other injuries.

So the facts speak for themselves. Repeal advocates in 1933 argued that prohibition was contributing to the spread of alcoholism. Today's record proves again that we have been deluded.



"The Light Shineth"

A Page of Devotional Reading Based on the Theme of the Program for the Northern Baptist Convention at Atlantic City, N. J., May 21-26, 1940

Compiled by STANLEY I. STUBER

A Prayer for Light

O THOU who art the true sun of the world, evermore rising, and never going down; who, by thy most wholesome appearing and sight, dost nourish, and make joyful all things, as well that are in heaven as also are on earth; we beseech thee mercifully and favorably to shine into our hearts; that the night and darkness of sin, and the mists of terror on every side being driven away, Thou brightly shining within our hearts, we may all our life long go without any stumbling or offense, walking as in the daytime, being pure and clean from the works of darkness, and abounding in all good works which Thou hast prepared for us to walk in. In the name of our Lord Jesus Christ. Amen.—From Service Book, by S. ARTHUR DEVAN.

Light from Scriptures

Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.—*Matthew 5:14-16.*

Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.—*John 8:12.*

This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.—*I John 1:5-7.*

Creative Thoughts on Light

Many of us have discovered the Bible afresh. In so far as we have allowed God to speak to us He had become a living God, declaring a living message for our own lives and our generation. . . . We have come to see that the Bible has far more light to shed on these problems than we knew, and so we desire to explore its wealth with far greater eagerness. We are

also convinced that real Bible study must lead to definite choices and decisions in all areas of life. To listen to God means to obey Him.—*From the Report of the World Christian Youth Conference at Amsterdam.*



It has been said the spiritual life of England is beautifully intertwined with a group of country vicarages, and in some of these were men who sang as well as preached, and are remembered more for their songs than for their sermons. George Herbert was one of these, and not far south from Winchester, was John Keble of Hursley. Newman and Keble were thrown intimately together. With all their influence in the Oxford Movement, it is not for that they are chiefly remembered today, but because one wrote *Lead, Kindly Light*, and the other, *Sun of My Soul*.—CHARLES L. ZORBAUGH in *The Presbyterian Tribune*.



Every man depends upon something for the inner light of his life. The libertine depends upon his passion; the materialist depends upon the fact that he has possessions; the saint rests back in the confidence that God is his friend and that the powers of the universe are on the side of right. No man ever acts more wisely than when he makes careful inspection of the resources of his life to determine which may be expected to solace and strengthen him in the day when all the light he has must come from inside his own soul.—ROY L. SMITH.



The Everlasting Light

O Everlasting Light,
Giver of dawn and day,
Dispeller of the ancient night
In which creation lay.

O Everlasting Strength,
Uphold me in the way;
Bring me, in spite of foes, at length
To joy, and light, and day.

—HORATIUS BONAR.

The Northern Baptist Convention

Atlantic City, N. J., May 21-26, 1940

Tentative Program

Convention Theme: THE LIGHT SHINETH

Convention Text: John 1:5 "The light shineth in darkness."

Convention Scripture: The Gospel of John

Tuesday, May 21, 1940

MORNING SESSION

- 9:00. Worship—Rev. Ralph Bertholf.
- 9:20. Keynote Address: President E. A. Fridell.
- 10:00. Convention Business: Reports—(1) Report of General Council; (2) Report of Council on Finance and Promotion; (3) Report of Finance Committee.
- 10:45. Appointment of Enrolment Committee and Instructions to State Delegates.
- 11:15. Bible Exposition—Rev. C. G. Brownville.
- 11:45. Meeting of State Delegations to nominate representatives on Convention Committees.

AFTERNOON SESSION

- 2:00. Election of Convention Committees.
- 2:15. Worship.
- 2:30. Home Mission Agencies.

EVENING SESSION

Theme—CHRISTIAN FELLOWSHIP

- 7:30. Fellowship Reception, Rev. C. O. Johnson, presiding, address by Rev. J. W. Brougher, Jr.

Wednesday, May 22, 1940

MORNING SESSION

- 8:00. Mission Study Class, Miss Edith E. Lowry.
- 8:15. Convention Prayer Service.
- 9:00. Worship—Rev. Wallace Forgey.
- 9:15. Action on Reports—(1) General Council; (2) Council on Finance and Promotion; (3) Finance Committee.
- 9:45. Fraternal Greetings—(1) Southern Baptist Convention; (2) National Baptist Convention; (3) Disciples of Christ; (4) Baptist World Alliance.
- 10:00. Committee on Relations with Other Religious Bodies.
- 10:15. Ministers and Missionaries Benefit Board; Committee on Old Age Security for Lay Workers. Address: "Church and State," Rev. E. M. Poteat.
- 11:30. Bible Exposition—Rev. C. G. Brownville.

AFTERNOON SESSION

- 2:00. Worship—Rev. Evan Shearman, Springfield.
- 2:15. Memorial Service for Sec. Maurice A. Levy. Tributes by Sec. Clarence M. Gallup and Pres. James H. Franklin.

- 2:45. Baptist World Advance—Sec. E. F. Adams.
- 3:15. Presentation of Clinic Idea and Introduction of Panel Chairmen.

- 3:30. Northern Baptist Clinics. (See page 293)

EVENING SESSION

Theme—CHRISTIAN EDUCATION

- 7:30. World Wide Guild Pageant.
- 8:00. Address: Baptist Youth Fellowship.
- 8:15. Address: Pres. A. C. Marts.
- 8:45. Higher Education—Pres. J. Hillis Miller.
- 9:00. Address: Rev. M. E. Dodd.

Thursday, May 23, 1940

MORNING SESSION

- 8:00. Mission Study Class, Miss Edith E. Lowry.
- 8:15. Convention Prayer Service—Rev. I. C. Peterson.
- 9:00. Devotional—Pres. Nathan R. Wood, Jr.
- 9:15. Report of Committee on the Home. Address: Rev. S. W. Powell.
- 9:45. Address: "Childhood in a Democracy," Miss Bess Goodykoontz.
- 10:05. American Baptist Publication Society.
- 10:35. Reports of American Baptist Foreign Mission Society and Woman's Society.
- 11:10. Address: "The Baptist Situation in Europe," Sec. W. O. Lewis.
- 11:30. Bible Exposition—Rev. C. G. Brownville.

AFTERNOON SESSION

- 2:00. Worship—Rev. J. M. Prior.
- 2:15. Reports of Committees—(1) Social Service, Rev. L. B. Mosely; (2) Social Service Related Agencies, Judge E. J. Millington. Address: "The Social Implications of Christianity," Rev. Ulyss S. Mitchell.
- 3:15. Committee on Bilingual Conferences.
- 3:30. Northern Baptist Clinics.

EVENING SESSION

Theme—CHRISTIAN EVANGELISM

- 7:30. Worship—American Bible Society, Sec. F. C. Stifler.
- 7:45. Address: Rev. Theodore Adams.
- 8:30. Address: Rev. Charles Forbes Taylor.

Friday, May 24, 1940

MORNING SESSION

- 8:00. Mission Study Class, Sec. J. W. Decker.
- 8:15. Convention Prayer Service.
- 9:00. Worship—Rev. W. T. Murphy.

9:15. Reports of Committees—(1) Relations with General Baptists; (2) Exemption from Military Service; (3) Denominational Calendar; (4) Race Relations; (5) Historical Libraries and Societies.

9:45. Committee on Public Relations.

10:15. Board of Education.

10:35. Committee on Nominations.

10:50. Committee on Resolutions.

11:10. Members of Federal Council.

11:30. Bible Exposition—Rev. C. G. Brownville.

AFTERNOON SESSION

2:00. Worship—Rev. Gordon Bigelow.

2:15. Committee on Homes and Hospitals.

2:30. Report of American Baptist Historical Society, Prof. R. E. E. Harkness, Philadelphia.

3:00. Colgate-Rochester Divinity School Choir. Address: Pres. H. E. Dana.

3:30. Northern Baptist Clinics.

EVENING SESSION

Theme—THE CHRISTIAN HOME

7:30. Worship—Rev. H. E. Husted.

8:00. Address: Rev. Daniel A. Poling.

8:30. Council on Christian Education, Rev. Os-
goode H. McDonald.

8:45. Address: Rev. George A. Buttrick, President
Federal Council of Churches in America.

Saturday, May 25, 1940

MORNING SESSION

8:00. Mission Study Class, Dr. J. W. Decker.

8:15. Convention Service.

9:00. Devotional—Rev. David Barnwell.

9:15. Election of Officers and Boards of Managers.

10:15. Action on Resolutions.

10:45. Council on World Evangelization.

11:00. Ministers Council.

11:05. Findings of Afternoon Clinics.

11:30. Bible Exposition—Rev. G. G. Brownville.

AFTERNOON SESSION

Separate Meetings for Men, Women, and Young
People, arranged independently.

EVENING SESSION

Theme—CHRISTIAN CITIZENSHIP

7:30. Colporter 100th Anniversary Presentation,
Sec. John C. Killian.

8:00. Address: "The Refugee," Dr. Conrad Hoff-
mann, Jr.

8:30. Address: Representative National Council
of Baptist Men.

8:45. Address: Lieutenant-Governor Charles Po-
letti, New York State.

Sunday, May 26, 1940

MORNING SESSION

9:45. Missionary Church Schools: Men's Class—
Rev. J. H. Telford, Burma; Women's Class—
; Young People's Class—

11:00. Convention Church Service. Worship—
Rev. Thomas Roy, Worcester, Mass.; Baptist Train-
ing Institute choir; Convention Sermon—"The
Unfailing Light," Rev. C. W. Kemper.

AFTERNOON SESSION

2:00. Worship—Rev. A. Mangano.

2:30. Foreign Mission Program—Prof. Henry
Pitt Van Dusen; Address: Sec. P. H. J. Lerrigo;
addresses by missionaries.

EVENING SESSION

Theme—CHRISTIAN WORLD MISSIONS

7:30. Worship—Rev. Emil Kontz.

7:45. Final Business—(1) Approval of Minutes;
(2) Report of Committee on Enrolment; (3) Presen-
tation of Incoming President.

8:00. Dramatic Missionary Presentation, "Lighted
Doorways." Address: Pres. Gordon Palmer. Con-
cluding Pageant. Adjournment.

Northern Baptist Clinics

At Atlantic City, daily, May 22, 23, 24, from 3:30 to 5:00 P.M.

STANLEY I. STUBER, *General Chairman*

NO. 1—WORLD MISSIONS

Chairman, Rev. Earle V. Pierce

Director, Miss Janet S. McKay

Wednesday—The Responsibility

Thursday—The Opportunity

Friday—The Urgency

NO. 2—EVANGELISM IN A PAGAN WORLD

Chairman, Sec. W. E. Woodbury

Director, Rev. W. S. Terrell

Wednesday—Real Spiritual Revival

Thursday—Effective Evangelism

Friday—Effective Personal Witnessing

NO. 3—THE COLLEGE PROBLEM

Chairman, Mrs. Leslie E. Swain

Director, Dean Cowell

Wednesday—The Baptist Educational
System

Thursday—The Baptist Church and
the Baptist College

Friday—How to Teach Religion in
Any College

NO. 4—GREAT SOCIAL ISSUES

Chairman, Rev. Bernard C. Clausen

Director, Rev. U. S. Mitchell

Wednesday—Great Social Issues and
the Church

Thursday—Great Social Issues in
American Life

(Continued on page 320)



THE LIBRARY

*Reviews of Current Books and
Announcements by Publishers*



The Christian Alternative to World Chaos, by LYMAN J. SHAFER, is a carefully thought-out analysis of the need for a new international order based upon the Christian gospel. The faith of Christians is on trial to determine whether it can find the way to world peace as well as individual redemption. The author believes that it can but that Christian leadership must go deeper in its thinking and prove more courageous in its action than hitherto. The book is, therefore, a timely contribution to a clearer understanding of today's confused world situation. Many earnest Christian people find themselves veering back and forth between two opinions; first, the intellectual conviction that the principles of democracy are basically Christian with the consequent tendency to yield to the pressure to throw their influence behind the movement to unite the democracies of the world in a war against the dictatorships; and, second, the uncomfortable feeling that the war method is in itself so basically anti-Christian that even in a successful struggle for so worthy a cause, the outcome would be completely unsatisfactory. Taking the simplest and most straightforward view of the gospel for the redemption of the individual, the author insists that the very same principles and procedure will likewise suffice for the saving of civilization. He analyzes the problem, shows the international anarchy which lies behind the insistence upon the absolute rights of nation states, and then outlines the course which Christian leadership should

take to bring about conditions suitable for the establishment of a Christian world order. It will be a comfort to many a Christian, first, to have his perplexities resolved, and, second, to find a simple program of possible action charted for him. The chief value of the book, however, is that the author goes far beyond instinctive feeling, and indicates definite directions in which the Christian leadership of the world must move to make the gospel effective in the international sphere. The book should be read and studied in men's Bible classes and other organized groups. (Round Table Press, 208 pages, \$2.00.)

• • •
A ***Quiver of Sunbeams***, by ALFRED J. H. MORSE, is a book of 27 sermons in brief, each with a deftly chosen text, and the captions are arresting. The author presents old truths, but vital truths which have to do with everyday living, in such a way as to

attract and compel attention. The book as been well described as of the Boreham tradition, for while the author copies no one, he has the Boreham sparkle. Illustrations abound, fresh and always apt and woven into the writer's thought and purpose with the touch of a master. The best use is made of humor. It is both a delight and an inspiration to read such a book. (Cokesbury Press; 183 pages; \$1.50)

• • •

Youth and the Way of Jesus, by ROY A. BURKHART, will be welcomed with enthusiasm by pastors and counselors who are trying to help young people find a way of life that shall be splendidly Christian, and by young people themselves, who are finding the going hard in a difficult generation. The subtitle, "Building a Philosophy of Life," indicates its purpose. The author knows the issues and problems with which young people are wrestling and his handling of his material is both interesting and thought provoking. The way of Jesus is discussed under three headings: faiths one must have, or the basic convictions which underlie high living; principles of living; and causes which await youth. Part I takes up in turn faith in a purposeful universe, faith in God, faith in prayer, faith in immortality of the spirit, faith in the spiritual resources of life. Part II, which in some ways is the strongest section, brings the help of psychological insight to principles of Christian conduct and growth in personality. Part III includes a helpful and practical consideration of life work and of a life mate, and appeals to disciples

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of Christ to be loyal to the Christian church. The author has been himself highly successful in work with young people and has won a place for himself in the field. The book is readable and one of the best for an approach to youth's questions and interests. (Round Table Press; 212 pages; \$2.00.)

• • •

Opening Doors of Childhood, by LEWIS JOSEPH SHERRILL, is a guide for parents in the religious training of children. It seeks to help parents meet the deepest needs of a child's growing personality with the resources of the Christian religion. It offers valuable suggestions to puzzled parents in their efforts to secure for their children a vital Christian faith. These include the use of Biblical material for story telling and reading, guidance into the idea of sin, the sense of guilt and the experience of forgiveness, the reality of prayer, intelli-

gent sharing in the worship of the church, enlistment in the life of the church, and the constant enlargement of these experiences in the growing life of children. The discussion shows discriminating insight both into the spiritual nature of the elements of Christian faith and the possibility of growing children to appreciate them. Descriptions of the actual experiences of children illustrate the author's points of view in a vivid and helpful way. (Macmillan; 193 pages; \$1.75.)

• • •

What Use Is Religion?, by ELMER M. MCKEE, is a strong and helpful guide for laymen who are puzzled about many of today's problems in life and religion. It is not a book to be given to the man on the Bowery who is in need of salvation. The author frankly states that every few months there comes a dark day when he says to

himself, "Is it all true?" Yet he is not on the defensive. He has had a wide experience with college young people and with modern skeptics. He knows their questions, their difficulties and their confusions. In his chapter headings he states, not his own doubts, but the questions which modern people are asking of all religious leaders. "What use is religion?" "How important is God?" "Does morality matter?" "Is the soul real?" "Is God personal?" "Is sin real?" "Does Jesus save?" "Does prayer work?" "Is the Church relevant?" "Is Christianity practicable?" With unusual clarity and positiveness he answers these questions in terms of the thinking of those who have asked them. His able use of illustration makes his answers lucid and brings the solution of these problems into the realm of human experience. He believes that the "issues of eternity are be-

"The course Christian Leadership should take"

says DR. WILLIAM B. LIPPARD in the current issue of MISSIONS referring to

The Christian Alternative to World Chaos

The January primary choice of the Religious Book Club, this volume presents a keen analysis of peoples craving peace yet driven, as if by inexorable fate, into war. How war may be prevented — how greater coor-

By LUMAN J. SHAFER

dination of endeavor may be secured — how the light of Christianity's hope may yet search out the darkest corners of the world — the author sets forth in this masterly book.

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Dr. R. E. Diffendorfer, Methodist, New York:

"This book must be read, discussed, taught, preached, and recommended until warring national sovereignties give way to a new world order based upon a new world organization."

Dr. A. V. Casselman, Reformed, Philadelphia:

"Dr. Shafer, in this significant volume for every Christian, begins with the sturdy, stubborn question, 'Why not peace?', and proceeds with courage and conviction and confidence to a practical solution in the answer to the final question, 'What is the Christian to do?'"

Miss Genevieve Brown, Disciples, Indianapolis:

"We expect to promote the reading of this book vigorously."

Dr. A. B. Parson, Episcopal, New York:

"The book presents to the Christian Church a fresh world vision, plumbing deep to present basic conceptions as to the present turning point in history and the fundamentals of Christ's teaching about the Kingdom of God."

Dr. O. L. Simpson, Methodist, Nashville:

"This is a book that one fervently wishes might be read carefully by every Christian minister. It shows the waste of much reform effort . . . it goes beyond negative criticism to constructive suggestions."

Dr. S. G. Ziegler, United Brethren, Dayton:

"It is a book which will make the Church think. His position is Christian."

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ing worked out in time." Thus the great truths of religion are presented, not as abstract principles, not "as a sort of backdrop to life's scenic picture," but as realities that make a difference in human living. (Charles Scribner's Sons; 260 pages; \$2.00.)

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The Gospel, by HOWARD CHANDLER ROBBINS, with consummate skill relates the whole gospel to the Christian year calendar. Its purpose is to help preachers avoid the pitfalls of topical sermons and preaching from texts selected at random. "Preaching," insists the author, "should be in accordance with a carefully considered and comprehensive plan." He takes the Federal Council calendar for the Christian year and shows how the preacher can present the whole life of Jesus and his essential teachings within this outline. This book is a splendid example of how an historical and critical knowledge of the New Testament can be used unobtrusively and helpfully by one whose main purpose is to set forth the character of Jesus in his full glory. To some this method of confining the message of the whole Bible within an annual ecclesiastical calendar will seem a bit limiting, but as a suggestive comprehensive program for a year's preaching the book should be helpful to all ministers. The book gives a stimulating vision of the field of what Christian preaching should cover. It will also suggest the meagerness and limited scope of most ministers' sermons in the course of a year. (Harpers; 151 pages; \$1.50.)

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For the Healing of the Nations, by HENRY P. VAN DUSEN, can be enthusiastically recommended as a book without an uninteresting page. From the opening paragraph of its Foreword to the last sentence of its Epilogue, it is

Books Received

- Ten Years in the Congo*, by W. E. DAVIS, Reynal & Hitchcock, \$2.50.
Instincts and Religion, by GEORGE BARTON CUTTEN, Harpers, \$1.50.
What Germany Forgot, by JAMES T. SHOTWELL, Macmillan, \$1.50.
Protestantism's Challenge, by CONRAD HENRY MOEHLMAN, Harpers, \$2.50.
A Book of Protestant Saints, by ERNEST GORDON, Zondervan, \$1.50.

informing, highly illuminating, truly inspiring. To cite only one instance, the brief account of the heroism of Korean Christians under Japan's oppressive rule leaves an unforgettable impression. The reviewer read this book on the way to Chicago to the meeting of the General Council. It was long past midnight when he finished it and turned out his berth light. To complete its reading seemed far more alluring and important than sleep. It is an amazing story of a journey of 40,000 miles, a vivid narrative of intimate personal impressions of more than 100 foreign mission stations visited in the Far East, Japan, China, Korea, India, and the famed archipelago of the Dutch East Indies, far off the beaten path of the ordinary globe trotter. In these islands, including Fiji where John G. Paton labored among the cannibals, mission work is perhaps the most fascinating, transforming

and redemptive in all the world. The author, who is a professor in Union Theological Seminary, made this long tour in preparation for serving as delegate to the world missionary conference at Madras. He frankly confesses that he started out with many misgivings, preconceptions, serious doubts, in which thousands of his generation share, as to the validity, justification, and enduring value of foreign missions. Some of his doubts were prompted by the Laymen's Foreign Missions Inquiry of nearly 10 years ago. With many of its conclusions he now disagrees. With open mind he made his tour in order to discover whether or not missions are still needed. There is nothing so eloquent as a fact. "In a critical scrutiny of 100 mission centers in 20 lands," he concludes, "I saw not one instance of missionary work unworthy of support." And to men who say that "the need of Christian missions is nearly over," he makes this positive assertion that "the truth is that the work has hardly begun." And what commendation could be more glorious than this?

The world wide movement of the Christian church! There is nothing else like it in all the world. There has been nothing like it in the whole of human history. And there is nothing today which can be compared with it!

This book is one of the finest tributes to foreign missions ever published. It will furnish pastors with abundant material for new and convincing sermons. Any honest doubter of missions who can be persuaded to read it will either modify his views or else stand convicted as possessing a hopelessly closed mind. Finally, the publisher deserves special praise for making so important a book available at so modest a price. It will be on sale in the Book Exhibit at Atlantic City. (Charles Scribner's Sons, 227 pages, \$1.00.)

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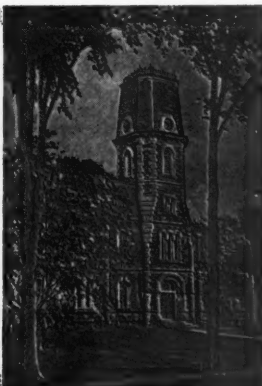
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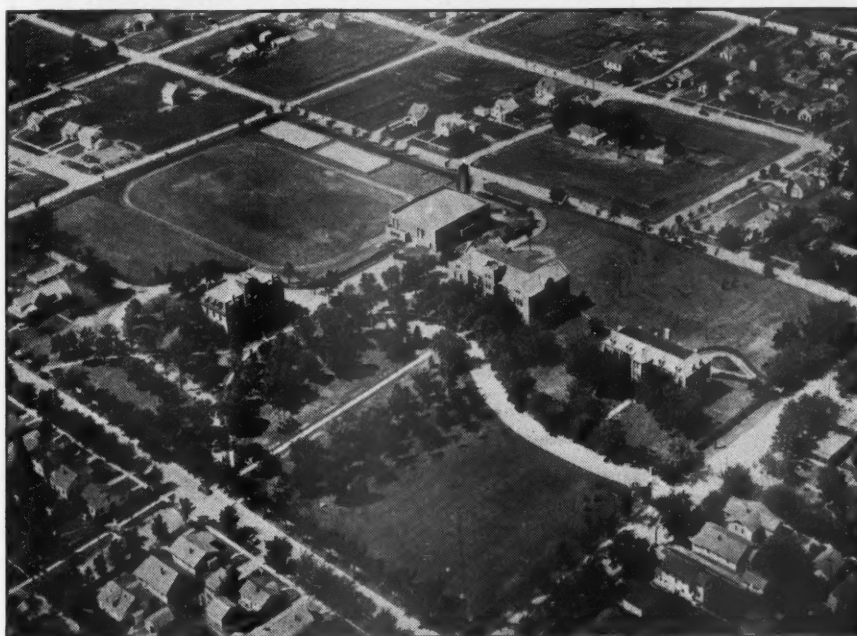
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The Baccalaureate Address will be given on Monday evening, May 20th, by the Reverend Hugh Thomas Kerr, D.D., LL.D., of Pittsburgh, Pa. President A. W. Beaven will preach the Baccalaureate Sermon on Sunday, May 19th. Dean Thomas Wearing will address the Graduating Class.

The Divinity School Choir, made up of members of the first, second and third year student groups, and led by Professor G. A. Lehman, will sing at the Northern Baptist Convention, Atlantic City, on May 24th; in the Temple of Religion at the New York World's Fair on Sunday, May 26th, when the service is to be broadcast over the N.B.C. Network; and before the General Assembly of the Presbyterian Church of America, meeting in Rochester, N. Y., May 28th. The tour will

take the choir to Baptist churches in Oswego, N. Y., Scranton, Pa., Hightstown, Freehold, Princeton, N. J., Mt. Vernon, Syracuse, N. Y.

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• President of Denison since 1927 is Dr. Avery A. Shaw, former President of the Northern Baptist Convention, who retires in June, 1940, at which time he will become President Emeritus. Succeeding Dr. Shaw will be Dr. Kenneth I. Brown, President of Hiram College since 1930, who comes to Denison with the background of a strong Baptist Heritage.

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Winona Summer School of Missions

The annual Winona Summer School of Missions (interdenominational) will be held at Winona Lake, Indiana, June 22-29, 1940. Programs and courses for women and young women, under an able faculty, will include Bible study, normal and study courses in home and foreign mission topics for the year, while special programs of inspiration will feature the Sunday and the evening sessions. For information write to Mrs. J. F. Van de Roovaart, 203 East 113th Street, Chicago, Illinois.

LITTLE JOURNEYS to GENEROUS GIVERS

By G. CLIFFORD CRESS

JOURNEY NO. 16—THE OLD MINISTER'S CANE



The Traveler

THE old minister was dead and buried. It was certain that he would never need his cane again. It had supported him for many years. Then came the end when he laid it aside for the last time. Useful as it had been to him, it was nothing much to look at, just a plain stick without adornment or ferrule. It had a curved handle and a scar where it

had been mended in some bygone year. In actual money it was hardly worth 30 cents.

So here begins the Little Journey that I made one day recently. I went back in memory exactly 60 years to the time when that stick was a green shoot on a roadside hedge tree, and I was a small boy in a pioneer home on the prairies. Now after threescore years I held that lifeless piece of wood in my hands. It seemed more precious than gold, for *it had been my pastor's cane!*

Here was a symbolic staff. It spoke to me of one of the best friends a boy ever had. He had long ago gone to the Father's House where there are many mansions, but his cane recalled his sympathetic heart and helping hands. He had been the father of seven children. At his death each wanted "father's cane." To avoid showing partiality the widow gave it to me who had so greatly loved him. That was 37 years ago. And now as I write these words it leans against my chair ready to serve me.

If this old cane could speak, what a story it might relate of its life in that hedge tree on the plains of Kansas. This cane and I have had much in common. We both grew out of the mother earth in a place where heat and cold, fire and flood, cyclone and dust-storm toughened our fibre to bear burdens for others.

I was a lad seven years old when this pastor came into my life. He was a kind, inspiring friend for a bashful boy. When I made my confession of faith in Jesus as Savior and Lord, he led me into the baptismal waters, placing his hands on my head and offering a

prayer of dedication that I will never forget as long as I have a memory.

When the time came for me to marry a wife, he performed the ceremony. His benediction over our clasped hands was warm with fatherly solicitude. When I was "set apart for the ministry," he was the moderator of the ordaining council. With the laying on of his hands and his prayer of consecration, my life passed one of its greatest milestones.

Now he has been gone half a lifetime, but his cane still stands by my chair. In the quiet hush at the close of the day, it talks to me of the days long gone when childhood, adolescence and early manhood were all under the helpful guidance of this humble man of God.

To others this old black cane is just a crude stick. But to me it speaks a wondrous language about one who, like Jesus his Master, came not to get but to give. He gave his life without stint to others and to me.

I am indebted to this antique cane for the holy memories it revives. These memories keep altar fires burning that were kindled in my heart by a faithful shepherd who gave me his best and asked for nothing in return. He supported my unfolding personality and guided me into paths that have never caused regret. His cane and his memory support me still.

This cane radiates a certain prophetic vision. It speaks to me of a time when I, and every other minister, will be full of days and in need of support. It tells me too that age brings infirmities that no cane can correct. We will need shelter, food, raiment and care which only loving hearts and trained hands can give. It bids us prepare today for the certain needs of tomorrow.

So I take my pastor's cane tenderly in my hands while I hold communion with my God and with all his ministers on land or sea, around the globe. From my heart rises a prayer that they whose lives are so creative of Christ-centered and enduring values, may be provided with an adequate support in service and a guarantee of security against want in the sunset years when toil shall end.

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WOMEN • OVER • THE • SEAS

In the Mission Fields of the Woman's American Baptist Foreign Mission Society

Light Shining Out of Darkness

Jesus said, "He that followeth Me shall not walk in darkness, but shall have the light of life."—John 9:5.

Light has long had symbolic meaning in the Orient. Full moon time in October brings the Thadingyut light festival to Buddhist Burma as well as the end of their "Lent." Buddhist homes are gay with many lanterns, commemorating the lighting of Buddha's way to heaven when he went to preach to relatives there. A more important light festival occurs the following month to celebrate Buddha's return from heaven.

A most hopeful development in the mission work of Burma is the evidence that the Burmans themselves are becoming conscious of the need in their villages for the *Light that is Christ*. Close cooperation exists between the workers of the All Burma Woman's Mission Society and those of the American Society. The Burman Society supports, in whole or in part, 13 workers: 6 Bible women, 3 preachers, 2 Burman teachers for the Burman Woman's Bible School; a Vacation Bible School worker for All Burma as well as a W.C.T.U. leader for the whole country. In addition, 2 of the 8 associations support Bible women in their own groups, and 3 local societies employ one Bible woman each in their communities.

The Rangoon Woman's Society also has a Dorcas Society which sews for poor people. Miss Dorothy Rich with the 2 Bible women who serve the Rangoon field reached several new villages during the year. Okshitkon was one village where Miss Rich stayed and gave a talk on "Jesus, the Light of the World," in Burmese.

Light of the Open Bible

Barriers of language have been lifted in all parts of the world by heroic spirits seeking to spread the *Light of Christ*. Of the 1,039 languages and dialects into which the Bible or parts of the Bible have been translated, 756 are in Africa and Asia. Our missionaries have



Dr. Ma Dae Wha

had a real part in this monumental task. To mention a few now at work: Miss Linnie M. Holbrook, veteran missionary among the Garos of Assam, a people with no written language before Christianity came to them, has translated many books for the schools. Dr. Catharine L. Mabie, who has served the Belgian Congo Mission since 1898, has done valuable translation work in connection with École De Pasteurs et D'Instituteurs at Kimpese.

"That was the true Light, which lighteth every man that cometh into the world."—John 1:9.

The Hindu Feast of Lights, marking the end of the Hindu old year and the beginning of the new, is a time of general rejoicing. Every

household is ablaze with little earthenware vessels containing oil and a lighted wick. In many places Christian Indians are adapting it to use as a festival of their own, for surely no one has better cause for using light as a symbol than those who are followers of the *True Light*.

Light has been deeply blended with the history of the South India Mission. The work at Ongole began with the year 1854, when before dawn on the first day of that year Dr. Lyman Jewett, Mrs. Jewett and their small band of helpers, carrying a smoky lantern to light their way, climbed the little hill outside the town to rededicate themselves that New Year's morning to the task of bringing the *Light of Christ* to a land still in darkness.

Bommala Manikiam is one of the workers today in the Ongole Field Association. She suffers from "white leprosy," which is not leprosy but a skin defect of similar type that makes people albinos. Bommala is now practically white, but she continues her work, her chief interest being the winning and care of Sudra (farmer caste) women. Several of them in her village have been baptized through her efforts. A veteran home missionary of 74 years, she was in the group of 2,222 who were baptized in one day by Dr. John Clough in 1878!

"But now are ye light, walk as children of light."—Eph. 5:8.

In the Sibsagar Association, Assam, most of the women are of the tea garden labor class, leaderless and illiterate, but they love to give for the Lord's work. It is their custom as they prepare a meal to set aside a handful of rice in a bag. At the Sunday service each one

brings what she has saved in this way, the proceeds being used for the church. For them this is more direct giving than the giving of money. They have stood hours in flooded rice fields planting and transplanting. They have harvested the crop by hand, and pounded and cleaned the rice for use. Besides the rice many of these women give four annas a year to the Woman's Union of Assam.

"Shining Lights" in Assam

Dabri and Minnie Bosumathari are graduates of the Satri Bari School in Gauhati. Dabri and her husband now live in the village of Horisingha, among the Kochari hill people, where she teaches in the Middle English Boys' School. She is decidedly a leader in the Mongoldoi District which has about 50 organized churches. To attend the Bible classes held recently in Mongoldoi, Dabri walked five or six miles each way for the two-day sessions; 75 women were in the Sunday School class, the missionary teaching in Assamese and Dabri translating easily and quickly into Kachari.

After their marriage Minnie and her husband left their home to enter missionary service in Goalpara District near the hills of Bhutan. They lived in a Christian community with a mission school where they both worked. Minnie had charge of the girls' boarding,

taught in Sunday School, helped with the Christian Endeavor meetings and led the woman's group of the church. They have recently moved to work in Gauhati. Minnie, who is president of the Assam Woman's Union, says: "Our aims are to encourage parents to send their children to school, to forsake evil habits, to keep clean and, mainly to strengthen Christian life." Her mother, a Bible woman, still serves in Gauhati.

"And let us put on the armor of light."—Rom. 13:12.

The Feast of the Moon is a time for much celebrating in the villages of West China. Just as the crescent rises majestically over the hills, hundreds of lanterns wind down from the temples and hundreds of little spirit lamps float out upon the water. They are set adrift to light the way of the orphan spirits of those buried without proper ceremony.

Today dangers from air raids make the people of West China dread the moonlight. Miss Lettie Archer writes: "When the moon is bright we keep our suitcases packed and ready to carry with us in case of serious bombing or fire. Even in the country we must keep ourselves prepared, though the danger is less. I never dreamed the moon, with all its stirringly beautiful radiance, fashioned and planned by the Creator, could come to be considered a menace."

The Blind giving Light

The festival of the moon brings sadness to West China; the very light of the moon brings fear and dread. But Mr. Ma Dae Wha, blind evangelist at Yaan, West China, knows another *Light* that cannot fail. At the age of three his father, a druggist, treated him for small pox and measles. He recovered from the illness, but the medicine placed on his eyes made him totally blind.

His mother heard about the Baptist School for the Blind in Yaan, then Yachow. A new life opened for the little boy under the friendly guidance of Mr. H. J. Openshaw. He soon became a good musician as well as a good student. He thrilled with joy at the story of Jesus who loved all and had even given the blind sight. He joined the Baptist church at Chengtu and continued his studies. Mr. Ma learned the joy of telling others the *Good News*, leading people by music in their worship. For four years he has been the evangelist at the Briton Corlies Memorial Hospital at Yaan. He teaches music at the Girls' Primary School, the Boys' Middle School and at the Bible School, and plays for church services. When he visits the churches in outlying districts, the news of a blind evangelist, who plays beautiful music, travels far

(Continued on page 319.)



Christian woman, Burma; Native home, Garo Hills, Assam; Non-Christian woman, Burma

TIDINGS



FROM THE FIELDS

The Missionary Goes to Hollywood

In October, 1939, I arrived in Phoenix, Arizona. I have had the fun of getting acquainted with the desert in all its after-the-rain beauty, the delightful climate, and the musical language of the Mexican people. I am already trying to coax some nimbleness into my thick English tongue so that I can speak the language with even a faint semblance of the Spanish accent.

I love this desert country, and I love these warm-hearted, impulsive people. I'll never forget my first introduction to the congregation in the lovely little chapel. It was on a Thursday night at prayer meeting. The pastor was just beginning the song service as we entered. I listened as he talked, but did not understand what he said until he spoke my name. Then the whole congregation stood up! I was quite overcome. I knew such a greeting to be common for some distinguished person, but not for a poor missionary. Then the pastor insisted that I come to the front, and all the people came up and greeted me with warm handshakes, smiles, and Spanish words of welcome.

Since, however, I have learned that this is the way of the Mexican people in greeting and honoring visitors.

The circumstances under which some of these families live are almost unbelievable. Very often eight or ten people live in two small rooms. One family lives in two tiny rooms—a sleeping room with two beds, and a kitchen and dining-room combined. There are six children in the family—eight people sleeping in two beds. The father is out of work much of the time, is an alien and cannot get WPA work, and the relief office will do nothing for them. Many live in what they call apartment houses, long low structures with rows of doorways leading into small, dark rooms that lead into other small, dark rooms—usually two rooms to an apartment, all under one roof, with a dilapidated porch on the front. Usually there is one outdoor toilet for five or six families, and no bathrooms. This arrangement is a constant menace to the health of all concerned because many of the people have social disease, and conditions of this type spread it.

Hollywood—one section of the city—has haunted me ever since I saw it. I cannot describe the place adequately, but if you can imagine several acres of land dotted with shacks made of old, rusty corrugated tin, scraps of wood, burlap, canvas, or anything else that could be converted into walls—even old bed springs with burlap or rags stretched across them—you will have a general idea of the place. There is no water except what the people carry from the “free water” faucet at the attractive little club house, which some benevolent civic club has built in the center of this desolate settlement. The contrast between the club house and the homes of the people is so startling that it makes one want either to laugh—at the irony of it—or to cry at the pathos of it: this bright, colorful spot marring the harmony of such perfect desolation. So far as I know, there is no Christian influence in the community. The people are too far from the Christian center to come to us, and we have no means of transportation to bring them.

Then I must not forget the little old lady who lives in the hen house—dirt floor, leaky roof, bed with



Christian Center, Phoenix, Ariz.: Boy Scout troop, Kindergarten children in the patio

no mattress, scant clothing. The county gives her \$15 a month, so she is not destitute for food. She is so happy when we go to see her that her face beams with smiles and she rushes in to bring out a chair. She doesn't have room in her little house for company. She doesn't understand English, and I know very little Spanish, but she jabbars away to me and is happy to talk, whether I know what she is saying or not.

The people find difficulty in getting work even if they are citizens, because most Americans prefer Negro help. Many children have come to us within the past two months, asking for shoes so that they may go to school, but we have had few to give them.

Our work is multiplying rapidly. We have two very urgent needs: a mission car or bus, and the use of the section of the building formerly occupied by the church. The city inspector has condemned the building and we cannot use it until it is repaired.

The following is an example of what we might do with a mission bus or car: Yesterday morning we had six bright, eager-eyed boys in Sunday school for the first time, because one of the men in the church used his car to go for them. They live two or three miles from the church, and there are many more like them, but one man cannot bring them all. Last night the children were back again; this time with their mother, who accepted Christ as her Saviour. We are hoping to begin an evening service in that community. The only contact we have now is through a sewing class for girls, carried on by one of our church women.

About 35 people have accepted Christ in our special services now in progress. Pray that we may have His wisdom in teaching these new believers more fully the way of life.—*Joyce Jenkins.*



Clothing for Mather from Morgan Park Woman's Society

Just to Remind You!

WHITE CROSS WORKERS

The following paragraph from Miss Ines F. Quiles, Ponce, P. R., describes the puzzling situation of many missionaries when White Cross workers do not send with their packages a stamped, addressed envelope for a reply from the missionary:

"I am sorry I could not answer—or better said—I could not write to somebody in Boston, who sent a package. I found no address. Another package from Albany only says: 'Mrs. Edith B. Mull, Albany, N. Y.'"

Annual Meeting

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

The 63rd annual meeting of the Woman's American Baptist Home Mission Society will be held in the Convention Hall, Atlantic City, N. J., during the sessions of the Northern Baptist Convention, May 21st-26th. The annual report of the Society will be given Tuesday afternoon, May 21st. Copies will be available in the Exhibit Hall.—*ALICE W. S. BRIMSON, Executive Secretary.*

Speakers' Bureau Breakfast

The Speakers' Bureau of the Woman's American Baptist Home Mission Society will hold its first annual breakfast at the Hotel Jefferson, Atlantic City, on Wednesday, May 22nd. The cost is 50¢ per plate and tickets may be obtained from Mrs. M. R. Hoener, 43 Laramie Road, Plainfield, N. J. After the opening of the Convention, tickets will be on sale at the Convention ticket office. All who are interested in the Speakers' Bureau will be welcomed.

300 Articles for Mather Sales House

The Woman's Society of the Morgan Park Baptist Church, Chicago, Ill., with the aid of its White Cross and the Missionary Hospitality Committees, made it possible for the following articles of clothing (in part) to be placed on the shelves of the Sales House at Mather School, Beaufort, S. C.: CHILDREN's clothing for boys and girls, including 37 new dresses, 2 new overall suits, sweaters, shoes, pajamas, games, and pencils; MEN's shirts, silk sweat
(Continued on page 320)

MISSIONARY EDUCATION

THE DEPARTMENT OF MISSIONARY EDUCATION

THE WORLD WIDE GUILD

THE ROYAL AMBASSADORS

THE CHILDREN'S WORLD CRUSADE

INTERDENOMINATIONAL

June 22-29. Winona Lake, Ind.
 June 23-29. Boulder, Col.
 June 26-July 3. Eagles Mere, Pa.
 June 29-July 6. Mount Hermon, Cal.
 July 8-12. Bethesda, Ohio
 July 8-16. East Northfield, Mass.
 Aug. 11-18. Lake Geneva, Wis.
 Aug. 18-24. Chautauqua, N. Y.

BAPTIST ASSEMBLIES

June 10-15. Scott City, Kans.
 June 15-22. Lake Bloomington, Ill.
 June 17-22. Lake Sequoia, Cal.
 June 17-24. Lake Metigoshe, N. D.
 June 22-29. Murphysboro, Ill.
 June 23-30. Lucerne, Cal.
 June 24-July 3. Charleston, Maine
 June 24-July 5. Liberty, Utah
 June 28-July 5. Chetek, Wis.
 June 30-July 7. Ava, N. Y.
 July 1-12. Hightstown, N. J.
 July 1-12. Storrs, Conn.
 July 1-12. Prescott, Ariz.
 July 5-17. Somers, N. Y.
 July 8-19. Presque Isle, Maine
 July 8-19. Ketchum, Idaho
 July 9-20. Keuka Park, N. Y.
 July 14-21. Lake Tahoe, Nev. (Senior High)
 July 21-28. Lake Tahoe, Nev. (Young People)
 July 15-26. Franklin, Ind.
 July 15-21. Grand Mesa, Col.
 July 15-26. Iowa Falls, Ia.
 July 20-27. Lake Louise, Mich.
 July 21-28. Lake Geneva, Wis. (Chicago Young People)
 July 21-Aug. 3. Granville, Ohio
 July 22-28. Burton, Wash.
 July 22-28. Green Lake, Wis.
 July 22-Aug. 2. Hillsdale, Mich.
 July 22-Aug. 2. Livingston, Mont.
 July 22-Aug. 2. Black Hills, S. D.

SUMMER CONFERENCES

Season of 1940

In arrangements for summer house parties, camps, and assemblies across the country, the Department of Missionary Education cooperates with the American Baptist Publication Society, and the State and City organizations, by providing teachers for mission study groups in Baptist summer assemblies, World Wide Guild house parties and girls' camps, and camps for boys. Last summer the Department supplied 182 teachers of 380 classes in these conferences.

For further information about conferences listed below, write either to the Department of Missionary Education, 152 Madison Ave., New York, or to the American Baptist Publication Society, 1701 Chestnut Street, Philadelphia, Pa.

July 22-Aug. 2. Casper, Wyo.
 July 22-Aug. 2. Cascadia, Ore.
 July 27-Aug. 3. La Plume, Pa.
 July 29-Aug. 4. Iowa Falls, Ia. (Swedish)
 July 29-Aug. 4. Twinlow, Idaho
 Aug. 3-10. Swan Lake, S. D.
 Aug. 4-11. Idyllwild Pines, Cal. (Senior High)
 Aug. 5-11. Geneva Glen, Col.
 Aug. 5-16. Hastings, Neb.
 Aug. 5-16. Ottawa, Kans.
 Aug. 10-24. Mahaffey, Pa.
 Aug. 11-17. Lake Wawasee, Ind.
 Aug. 11-23. Idyllwild Pines, Cal. (Young People)
 Aug. 12-23. Philippi, W. Va.
 Aug. 19-31. Ocean Park, Maine
 Aug. 24-31. Sumneytown, Pa.
 Aug. 24-Sept. 2. Idyllwild Pines, Cal. (Young Married People)

WOMEN'S HOUSE PARTIES

May 7-9. Manitou, Col.
 May 28-29. Mount Hermon, Cal.
 June 12-14. Northfield, Minn.
 June 14-16. Granville, Ohio
 June 18-20. Franklin, Ind.
 June 19-20. Iowa Falls, Ia.
 June 24-27. Lewisburg, Pa.
 July 8-11. Grove City, Pa.
 July 11-14. Cascadia, Ore.
 July 11-18. Hillsdale, Mich.
 July 16-18. Beaver Dam, Wis.
 Aug. 5-9. Philippi, W. Va.
 Aug. 14-16. Ocean Park, Maine.
 Sept. 3-6. New London, N. H.
 Sept. 4-5. Rochester, N. Y.
 Sept. 9-11. Hightstown, N. J.
 Sept. 10-11. Lake Mahopac, N. Y. (Tentative)

WORLD WIDE GUILD HOUSE PARTIES AND GIRLS' CAMPS

May 4-5. Burlingame, Cal. (W.W.G.)
 May 24-26. Fremont, Neb. (W.W.G.)
 May 25-26. Washington, D. C.
 June 8-9. Minneapolis, Minn.
 June 14-16. South Charleston, W. Va. (W.W.G.)
 June 15-16. Sumneytown, Pa. (W.W.G.)
 June 20-23. Franklin, Ind. (W.W.G.)
 June 21-23. Lake Bloomington, Ill. (W.W.G.)
 June 22-23. Iowa Falls, Ia. (W.W.G.)
 June 30-July 7. Iowa Falls, Ia.
 July 7-14. Thousand Pines, Cal.
 July 15-20. Couer d'Alene, Idaho (Junior High)
 July 17-23. Cascadia, Ore. (W.W.G.)
 July 18-21. Hillsdale, Mich.

July 21-28. Keuka Park, N. Y.
(W.W.G.)

July 21-Aug. 3. Granville, Ohio

July 22-Aug. 2. Scott City, Kans.

July 24-Aug. 3. Philippi, W. Va.

July 27-Aug. 10. Ocean Park,
Maine

July 30-Aug. 5. Burton, Wash.
(Junior High)

Aug. 9-12. Sioux Falls, S. D.
(W.W.G.)

CAMPS FOR BOYS AND GIRLS

July 28-Aug. 2. Green Lake, Wis.

Aug. 4-11. Camp Carman, Valatie,
N. Y.

Aug. 25-Sept. 1. Camp Clough,
Ava, N. Y.

At Atlantic City

Miss Edith E. Lowry, specialist in the area of migratory labor, and nationally known Christian leader, will address the mission study conferences at the Northern Baptist Convention, Wednesday and Thursday, May 22nd and 23rd, in the auditorium, from 8:00 to 8:50 A.M., on SHIFTING POPULATIONS, the home mission theme for 1940-41.

Dr. John W. Decker, formerly missionary in China, and now Secretary of the American Baptist Foreign Mission Society, will review the situation in China and relate it to the foreign mission theme of the year—CHINA—on Friday and Saturday, May 24th and 25th, from 8:00 to 8:50 A.M., in the auditorium.

Summer Conference Leaders

Miss Charlotte M. Huntoon, Field Secretary in the Department of Missionary Education, will teach in some of the summer assemblies and camps. Miss Huntoon has been a missionary in China and has the privilege of close contact with missionaries who are on the field; or who have lately returned from China. Her class leadership will make a valuable contribution to the study of China.

Miss Freada E. Koeker is making a special study of migrant workers in the Far West. She is visiting government camps, and projects under the Council of Women for Home Missions. Her contribution to conferences and house parties will thus be the result of first-hand experience.

New Literature

AVAILABLE IN TIME FOR THE
NORTHERN BAPTIST CONVENTION

Worship and Study Programs and Stories for Adults on the theme SHIFTING POPULATIONS, written by a group of five leaders. Priced.

Worship and Study Programs and Stories for Adults on CHINA, by Dr. and Mrs. F. W. Goddard, missionaries to China. Priced.

Programs for Teen-age World

Wide Guild, by Mrs. Anna C. Swain and Mrs. Ruth C. Brown. Priced.

Packets of Stories, Visual Aids, and Leader's Helps for Primary and Junior Children on SHIFTING POPULATIONS. The stories, by Miss Grace Patton. Priced.

Packets of Stories, Visual Aids, and Leader's Helps for Primary and Junior Children on CHINA. The stories, by Mrs. J. W. Decker. Priced.

National Missionary Reading Program and Missionary Teaching Materials. Selected books on the study themes and current topics of vital importance to Christian people; materials for church leaders on Missions, Stewardship, Temperance, Evangelism; and visual aids. Free.

ROYAL AMBASSADORS

SUMMER CAMPS FOR BOYS

June 8-15. Fremont, Neb.

June 29-July 5. Somers, N. Y.

June 30-July 13. Sumneytown, Pa.

July 1-13. Ocean Park, Maine
(Junior Camp)

July 1-13. Ocean Park, Maine
(Senior Camp)

July 7-14. Iowa Falls, Ia.

July 8-13. Camp Freeman, Pine,
Col.

July 8-19. Ketchum, Idaho

July 13-27. Camp Corbly, Mahaffey, Pa.

July 14-21. Thousand Pines, Cal.

July 14-27. Camp Caesar, Cowen,
W. Va.

July 15-20. Burton, Wash. (Junior)

July 15-27. Ocean Park, Maine
(Senior)

July 21-Aug. 3. Granville, Ohio.

July 22-Aug. 2. Cascadia, Ore.

July 22-Aug. 2. Casper, Wyo.

July 29-Aug. 10. Ocean Park,
Maine (Senior)

July 30-Aug. 5. Couer d'Alene,
Idaho (Junior High)

Aug. 5-19. Scott City, Kans.

Aug. 11-24. Camp Neyoraca, Ava,
N. Y.

Aug. 19-30. Camp Crawford,
Benedict, Kans.

New Oregon Camp

In Oregon, under the leadership of Rev. E. C. Beutler, High Counsellor for Royal Ambassadors, a new camp for boys is planned at Cascadia. It is expected that there will be 100 in attendance, with teachers to give instruction and to help the boys in every possible way. It is hoped that there will be an adult leader and in most cases a pastor for each group of eight or nine boys.

Father and Son in Montana

At Crow Agency, Montana, a Father-and-Son banquet was held with 115 in attendance, including whites and Crow Indians. Rev.

Chester A. Bentley, pastor at Crow Agency, was its enthusiastic sponsor. Three churches were represented: Pryor, Hardin, and Crow Agency. Rev. Willis Wilkins, Indian pastor at Pryor, is a graduate of Bacone College and has taken post-graduate work at Eastern Baptist Seminary and Andover Newton Theological School.

New Chapter in Providence

A new charter has just been written for a Royal Ambassador Chapter at the Broadway Baptist Church, Providence, R. I. George B. Sanford, Chief Counsellor, writes: "You may note that the name of the church has been selected by the boys rather than the name of a missionary. They felt this to be proper as they have dedicated their efforts to build first their Sunday school attend-

ance and secondly to assist the church in the missionary work both at home and in the field wherever possible. Our meetings are held weekly for a period of two hours which are divided for business, study, projects, and a social hour."

Ambitious Boys in Vermont

The boys of the David Livingstone Chapter of Windsor, Vermont, are carrying on an active program in the First Baptist Church. Five boys have passed the requirements for the Page degree, and several are nearly ready for the Squire degree. This chapter was first organized in January, 1930. Each month *The Gospel Tribune* mimeographed by the boys, gives interesting items of their doings. The boys are anxious to exchange their paper with the papers of other Chapters.

missionaries from many lands and many parts of our country. An unusual honor is being paid our banquet in the presence of Dr. Elmer A. Fridell, the President of the Northern Baptist Convention, as the speaker of the evening. Those of you who know him through the Convocations this year will be doubly glad for his message to us.

Sunday we shall worship together in the solarium of the Jefferson Hotel, from which a view of the sea will carry our thoughts and prayers to the other side of the world. It will be a sacred hour of worship as Dr. Earl Adams, the Secretary of the Council on Finance and Promotion, leads our morning meditation. Missionaries will have part in the service too.

I have been thinking about you who cannot find it possible to be with us in person. But isn't it possible to be a part of it just the same? I suggest that in every church where there are Guild chapters, that you sit together in a body in your own church service and so be a link in a chain of fellowship and worship at that hour. Perhaps your pastor would make some mention of the 25th anniversary celebration, some of the accomplishments of the World Wide Guild and your part in the life of your church. You could give him some of the facts and you might even have a part in your service. We shall be thinking of you as you remember us.

In the afternoon of the 19th, in the Madison Hotel Cottage Garden, the World Wide Guild will give a tea in honor of Alma Noble, who has led us through most of these growing years. We shall be honoring also the Woman's Home and Woman's Foreign Boards whose inspiration and faith brought us into being and encouraged us all along the way.

All of this does not mark the end of 25 years so much as the opening of the next period of history, for

WORLD WIDE GUILD

Dear Girls of the Guild:

There is an irresistible attractiveness about the sea, its movement and moods, its color and power, its music upon the sand. It seems to have a call to action in its restlessness and an appeal to quietness in its beauty. Beside it Jesus so often found refreshment and the companionship of friends. What could be more fitting than that we who want inspiration to action, and the comradeship of those who love His way, should gather by the sea and there renew our strength and our joy.

Can't you feel the irresistible pull of it? I know that many of you are planning already to come to Atlantic City for our 25th anniversary Guild days, May 18th-19th. It will be my first opportunity to meet many of you and how I look forward to that! "Alma

Mater" will be with us and some others who have made Guild history through the years. You wouldn't miss them for the world. Our rallying point will be the Monticello and Jefferson Hotels.

I can't tell you here everything that will happen during these days, but there will be a "feast of reason and a flow of soul" that ought to send us back to our tasks with a deeper sense of our purposes and a knowledge that we do not serve alone.

Saturday will be marked by conferences on our work interspersed with messages from Guild leaders, missionaries and some of our friends from the Orient. In the evening will be our anniversary banquet. The World Wide Guild is honored indeed in this for in addition to the notable people who will find a place at our tables will be

that is the direction in which girls are growing. The unfolding years will reveal greater and more imperative opportunities for service, we shall doubtless have the experience of enlarging youth fellowship, the future will hold unknown demands upon our Christian loyalty. The cherished years encourage us; the opening years beckon us; at this moment in between we gather, beside the sea, eager to be worthy inheritors of the one and ready co-operators with the other.

Very sincerely,

Elis P. Kappen

152 Madison Avenue, New York, N. Y.

Sharing Is Fun

Our Guild is in Pomona, California, and is called W.W.G. (Will-ing Workers of God.) We have 16 members of fine ambitious and spiritual girls from 13 to 15 years of age.

We do enjoy MISSIONS and use it often for our devotional service. Then we pass it on to those who are not getting it monthly. We enjoy giving over our quota for White Cross work and we find just so much home missionary work to be done in between our quotas.

Last December we found a very needy motherless family of four small children. What a grand time we had making a merry Christmas for them! We got their ages and measurements and outfitted them all. It was no trick at all once we told our leading department store buyers about this needy worthy family. Each department head donated some wearing apparel and even a dear old lady of the church made two lovely dresses from used material and had them prettily boxed and sent to our Guild meeting. We prayed about this, God heard and answered.

Children like toys, too, so we made a complete doll house and furnished it throughout. What a

blessing we had when we loaded the back of a car Christmas Eve and played Santa Claus to a needy family. —Mrs. Ray G. Nelson.

Happy Helpers

The "Happy Helpers" Junior Guild of Waverly, Pa., believe in advertising as you see. This group and the "Ever Faithful" Teen-age chapter do a number of things together. Both have worked hard on their White Cross quota. In one lovely program they gave a legend or custom from 12 countries thus coming to feel their friendship with Christians everywhere.



Happy Helpers

Study Materials

Themes: China and Shifting Populations in America

FOR CHAPTERS, 12-14 YEARS: *Why Do People Move?* THELMA D. DIENER. A pupil's plan book. 25¢; \$2.50 a dozen. *A Guide for Leaders Using "Why Do People Move?"* THELMA D. DIENER. showing how to use the plan-book. 10¢. *Tales of Americans on Trek.* EDITH E. LOWRY, HELEN WHITE, and VELMA SHOTWELL. A reading book on the migrant people. 50¢. *If You Were in China.* EVA MORRIS HAYES. A pupil's plan-book. 25¢; \$2.50 a dozen. *A Guide for Leaders Using "If You Were in China."* EVA MORRIS HAYES. 10¢. *Tales From China.* EVA MORRIS HAYES. Illustrated with photographs. 50¢.

FOR CHAPTERS, 15-17 YEARS: *Move On Youth!* T. OTTO NALL. Life experiences of unsettled groups. Cloth \$1.00; paper 60¢. *Course for Young People and Seniors on "Shifting Populations in America."* KENNETH D. and ETHEL MILLER. 25¢. *Stand By for China.* GORDON POTEAT. Study and reading book of present day China. Cloth \$1.00; paper 60¢. *A Course on China for Young People and Seniors* by MARGUERITE H. CLARKE. 25¢. *Programs for World Wide Guild*, based on the study themes. ANNA C. SWAIN and RUTH C. BROWN. 25¢.

FOR CHAPTERS OVER 18 YEARS: *Uprooted Americans.* Edited by BENJEN Y. LANDIS. Packet of five pamphlets on aspects of population shifting. Cloth \$1.00; paper 60¢. *Course on "Shifting Populations in America."* (As above.) *Worship and Study Programs.* Symposium. With illustrative stories based on *Uprooted Americans. Dangerous Opportunity.* EARLE H. BALLOU. Chinese church in the present crisis. Cloth \$1.00; paper 60¢. *Course on China.* (As above.) *Worship and Study Programs.* DR. and MRS. F. W. GODDARD. With illustrative stories based on *Dangerous Opportunity. They Starve That We May Eat.* EDITH E. LOWRY. Project course on migrants. 35¢. *Leader's Guide.* EDITH E. LOWRY. Six lessons based on *They Starve That We May Eat.* 10¢.

HELPS FOR ALL GROUPS: *At Home on the Road.* Pictorial pamphlet on migratory groups. 10¢. *The Amazing Chinese.* WILLIS LAMOTT. Pictorial pamphlet on West China. 25¢. *Map of North America.* Showing location of Baptist missions and schools. 15¢. *Map of China.* 15¢. *Table Mats on Migrant Work.* Mats of 14 states. 50¢.

Write the *Works Progress Administration*, the *Farm Bureau* and the *Children's Bureau of the Department of Labor*, Washington, D. C., for literature dealing with "Shifting Populations in America."

Milwaukee Girls Grow

In enthusiasm. During the busy days before Christmas the Teen-age chapter of Tabernacle Baptist Church met with Miss Kappen and Dorothea Lemon, State Secretary for Wisconsin, in the home of one

of the members for their meeting. The program was on Christmas in other lands. It was quite fitting since this chapter has been growing in racial fellowship with Finnish, Italian, Scotch, German and English in the membership. In influence too, for a Junior Chapter, named for Mrs. Anna Musgrove, has just been organized. And in womanhood. Mrs. Fay Eveland the counselor of the chapter, gives this testimony:

"The World Wide Guild is not just another organization. It has an aim, a breadth, and depth not found sometimes in other organizations. It can do so much to mold the lives of girls as they unfold into womanhood."

Study in Action

The Ruth Harris Chapter of the World Wide Guild, a Negro chapter in the Pond Street Baptist Church, Providence, R. I., found that study books can mean more than words and programs. They mean action.

We followed the prescribed program for Guilds a year ago and studied the book entitled *City Shadows*. Chapter two, entitled "Forgotten Children," presented a challenge to us. We began to discuss these "forgotten children,"



Doll house made by Guild girls of Pomona, Calif.

who they were, in what district they lived, their home conditions, and finally, what we could do for them. Several things were suggested, but we decided upon a Daily Vacation Bible School.

As I was chosen to be the director, I immediately began to make up my program, round up teachers, etc. I talked over my plans with the club members, Miss Occomy, our counselor, and Rev. Wynn, our pastor.

Miss Occomy, interested in the body, as well as the heart, soul and mind, and realizing the home conditions of most of these children, thought that it would be advisable to serve a daily mid-morning lunch. Unaided, she solicited funds and, as a result, the boys and girls were given a light lunch of fruit juice and crackers each morning.

The school opened with an attendance of 53 children. The number increased daily until we closed our registration with 119 names in our files. The average attendance was 91. The children's ages ranged from 3 years to 14 years inclusive, and were to be divided into four groups, Beginners, Primary, Juniors, and Intermediates. In addition to religious training classes, which every child attended, we conducted classes in art, music, wood-carving, airplane construction and needlecraft. Each child selected the class that he cared to attend.

Several persons who were engaged in varied occupations spoke to the children, among them a nurse, a dentist, and a school teacher. There were 12 teachers and all gave their services voluntarily. Much of our material, such as crayons, pencils, paper, glue, etc. was given to us. We were also given money. All of this helped greatly as we had no funds with which to carry on this project.

So, from the second chapter of *City Shadows* emerged our Vacation School. Next year we hope to have a bigger and better one, thus carrying on the work of the Master. —*Marise Harris.*

Greek Priest Attends Guild Supper

The World Wide Guild in Newburyport had its annual International Supper, and combined it with a christening party—for they named their chapter after me! Since this is made up of Greek, Armenian, Russian, French, Scotch, Irish, English, and Negro girls, it seems especially nice to have them choose a name connected with the Christian Friendliness Department. As for me, I'm quite thrilled! At the supper we had Hawaiian pineapple juice, Scotch shortbread and scones, Polish meat-balls in tomato sauce, Armenian pilaf, Rus-



Miss Kappen at a meeting of a Milwaukee Guild

sian cabbage, Armenian bread, Chinese, Syrian, and Turkish candies, Indian peanuts, Brazilian coffee and American gingerbread with whipped cream. The various dishes were cooked by mothers of the Guild girls and lovely bouquets of chrysanthemums were presented to them. The Greek priest and several of his people came, as special guests. After the meeting

was over, one of the Greek men said, "This was a good meeting. Always before, people have made me feel different because I am Greek. This is the first time I have heard people talk about how we are alike and can all be American together. I feel at home now." Later in the evening he had his daughter call me to say thank you again.—*Dorothy Bucklin.*

Children's World Crusade

Dear Boys and Girls:

With the coming of warm, sunny days, our minds are beginning to bubble with vacation plans. I'll just wager you are counting the days until school will be over and you will be free to do all the things you've planned; a trip to grandfather's farm, a visit to the seashore, camping in the woods, picnics, swims, and ball games.

Perhaps some of you who didn't come to New York last year are planning to visit the World's Fair. Again this summer many thousands will pass through the turnstiles at the Fair and be thrilled by the deafening man-made lightning, the fairy-land of sparkling jewels, and the real live merry-go-round for milking cows. Once again crowds will gather to admire the latest styles in the French building, the handsome silver in the Swedish building, delicate soft Japanese silk, luxurious English trains and giant Italian airplanes. For many people a trip to the foreign buildings at the Fair is better than five years spent over a geography book, because here they really become acquainted with foreign countries.

Isn't it strange that people have to come all the way to the New York World's Fair to become acquainted with foreign countries and people when actually a world's

fair has been going on all over America for over 300 years?

The United States is often called the melting pot of the world and for a very good reason too. If you go to Sweden, you meet mostly Swedes with rosy cheeks, flaxen hair and bright blue eyes. And their grandfathers many times removed will be Swedish. If you go to Japan you will meet mostly Japanese with cinnamon skin, smooth black hair, and shiny brown eyes, and their grand-daddies many times removed will be Japanese. If you come to America you will find mostly all Americans. But an American may be black-skinned, white-skinned, brown-skinned, red-skinned or yellow-skinned. His eyes may be blue, or brown, or gray or green, and his great-grandfather may be English, Irish, Indian, African, Dutch or Chinese. A few of us can go back to great-great-great-great grandfathers who lived in America, but then unless we're Indians we have to look across the sea for the next "great" in the list.

For over 300 years people from all over the world have traveled to our country bringing their native costumes, national games and folk-songs, lovely old pieces of embroidery, bits of wood-carving, antique jewelry, beautiful paintings. They have brought also their

special abilities to play great music, fashion exquisite pottery, grow handsome flowers, and fight cruel diseases.

Isn't it exciting to consider how many things these people have to make our lives more lovely, if only we take time to be friendly with them? In our own town there may be people who can show us toys, songs, dolls, and pictures that we would go all the way across the ocean to see and hear. For these people troop into our country with their arms laden with beautiful treasures from home and their heads packed with ideas and secrets of living we do not know. Think of the country dances, new stories and rollicking folk-songs they bring to enliven our parties. Think of the recipes for new soups and sweetmeats they bring to add savor to our meals. Think of the secrets about making beautiful jewelry, writing beautiful music, and healing diseases, which they bring to make our lives more beautiful and happy. All these things and many more the newcomers are waiting to share with us for the asking.

Since many of these newcomers first set foot on American ground in New York, they settle down here and make New York their home. So you find people from all countries living in New York City. I buy my fruit and vegetables from an Italian man and his wife; a friendly Greek man keeps our radio working; a jolly boy from Belgium sells me lamb chops and in the very next apartment in my building lives a Chinese lady, her husband and darling little girl.

You may not live in New York where every day boats come into port bringing throngs of new citizens, but somewhere in your town I feel sure live boys and girls whose families have come from across the sea and who are waiting to share some of their treasures with you.



A little Crow Indian boy

Let us not be frightened by these boys and girls because they speak with a foreign accent and bring strange-looking sandwiches for lunch. Instead let us think of them as part of our great American world's fair which brings together people of all nations and gives them a chance to enjoy all the treasures and all the talents of all peoples. It is the very people who sometimes appear queer that often have interesting things to share.

If we show friendship to these people, we may find ourselves bringing a corner of the World's Fair right into our own home. And in return for the stories and songs and treasures from other countries, we can offer a spirit of friendliness, understanding and unselfishness which we want to feel is America's special contribution to the great World's Fair.

Emily F. Bergen

152 Madison Avenue, New York, N. Y.

A Letter from Assam

Dear Crusaders:

Dr. Downs and Frederick have left for a 16-day tour. They will walk 117 miles during that time—up hill and down, through jungle paths and across many streams. This is the first time the boy has ever gone. Today they will go only five miles, but after today the mileage will gradually be increased until the last day they will have done 16 miles.

Dr. Downs has to be carried over many streams even when the waters are low as there are no boats at such crossings and often no bridges. If only you could see some things that they do call bridges! Mostly logs placed in such a fashion that they do cross over the stream, but only a Garo knows how to stand upright and cross over. No hand railing to help—just the none-too-steady log between you and a cold bath.

There is at least one thing I want our boy to learn on this trip. You will likely think any child born into a missionary home would realize what a Christian doctor does on a tour when he goes from one village to another seeing the sick, selling medicine, talking to make the people who need operations come to the hospital, showing magic lantern slides of Bible pictures and the insects which cause sicknesses over here. There is more to the trip than that. The missionary goes as a friend and sometimes is the only white person to visit that village in a whole year. If you had no Sunday school books or pictures or special songs, no teacher who prepared her lesson and knew more about the Bible and what it means to be a Christian than you do, do you suppose you might look forward to a missionary coming once in a whole year to teach about the Bible and Christ of whom you knew so little? Don't you suppose seeing large

pictures on a sheet and hearing beautiful stories would be the thing of all others you would remember? I want Frederick to realize why missionaries leave their home lands to come to such places as this. This is home to our children, but they sometimes question why their parents should have been the ones to come here and make it necessary for them to live away from America. I know why we came and perhaps you think you do too, but I am mighty glad Frederick is to see for himself why we came.

I promised a trip to a nearby village, but really I just must tell you about the arrival of our newest motherless baby. Most a month ago now two very brown men came to our women's ward building and produced a very dirty bundle of what seemed to be just ragged cloth until they began sorting it over and there was a month-old unwashed and undressed baby boy. Now our Garos usually prefer



A little Crow Indian girl

girls and aren't always careful about doing extra things to keep boy babies alive if it means more work or money. So when the nurses saw this baby was a boy they acted surprised without meaning to do so. At once the father explained why they had troubled to bring a boy two days' journey and gone to all the bother of chewing up sugar cane to get juice to feed it with.

"The mother was sick ever since we had this baby, so the baby got little food or care," said the father. "Three days ago the mother died and as the baby kept on living we decided it was a tough one and worth bringing two days' journey to have you keep it for us. We want it back again when it can eat rice, for if it has lived all this month with such trouble it surely will live through anything." So we have a new baby in our family up the hill. Chengjon is the name they gave it. He soon got over the effects of the sugar cane eating and is gaining daily so we think he really is as tough as his father felt him to be.

Your friend,
GLADYS HALL DOWNS,
Tura, Assam.

Crusade Conference in Atlantic City

A Crusade Conference for leaders interested in missionary education of boys and girls is planned for Monday, May 20th, the day in between the Guild weekend and the opening of the Convention. It will be held at the Monticello Hotel.

Plans for inspiration, discussion and work-shops are under way. Meetings will begin late in the morning and close by four for the benefit of those who plan to be in Atlantic City only for the day.

Please notify Mrs. Emily F. Bergen, 152 Madison Avenue, New York, N. Y., if you plan to attend.

State and Association Crusade Secretaries will have announcements of final plans.

Announcing New Materials

The foreign study theme for the coming year will be "China" and the home theme, "Shifting Populations in America," a study of the migrant people. Both of these themes concern important issues in our national and international relations. Materials suggested for use in developing units of study for the coming year are listed below.



Crow Indian children at camp

FOR CRUSADERS:

Across the Fruited Plain—FLORANCE CRANNELL MEANS. Hard times drive the Beecham family from the city to join the ranks of the pickers. Their search for work takes them across the continent. Illustrated. Cloth \$1.00; paper 50 cents.

A Junior Teacher's Guide on the Migrants—E. MAE YOUNG. A unit of work for juniors using basic informational material from the reading book. Paper 25 cents.

Bright Sky Tomorrow—MARY BREWSTER HOLLISTER. The story of the Chen family who join the westward trek in China and who find in the vast hinterland a new home and a new field of service. Illustrated. Cloth \$1.00; paper 50 cents.

A Junior Teacher's Guide on China—ESTELLA LANE. A unit of work based on *Bright Sky Tomorrow*. 25 cents.

FOR HERALDS:

Children of the Harvest—GERTRUDE CHANDLER WARNER. An Oklahoma family are driven from their farm by drouth and are forced to seek a living by picking fruits and vegetables. The help and friendliness provided through migrant centers supported by the

church bring some measure of comfort to the wanderers. Illustrated. Cloth \$1.00; paper 50 cents.

A Primary Teacher's Guide on the Migrants—ARMILDA B. KEISER. A unit of work on migrants to accompany *Children of the Harvest*. Paper 25 cents.

Chinese Children of Woodcutters' Lane—PRISCILLA HOLTON. The story of two children who went to a Christian school in China. Paper 25 cents.

The Yellow Friendly Book—MARY ENTWISTLE. The story of the Lings, a Christian family to whom came the joys and sorrows that go with farm life in China. Boards 40 cents.

A Primary Teacher's Guide on China—PHYLLIS MARAMARCO. A unit of work in China, which makes use of the above reading books for basic informational material. Paper 25 cents.

ENRICHMENT MATERIALS:

Lan Ying's Birthday—Photographs by WILLIAM P. FENN. A picture book that portrays through text and photographs the everyday doings of children in China. Paper 25 cents.

Jack of the Bean Fields—Text by NINA MILLEN. Photographs by BARBARA GREEN. Through text and pictures this book portrays the life of migrant children. Paper 25 cents.

Five Stories About China—Selected from current publications. Price 10 cents.

Four Stories About Migrants—Selected from *Missionary Stories to Tell* and *More Missionary Stories to Tell*. Paper 10 cents.

No Different—VIOLET WOOD. A play portraying the influence of a migrant center upon the children who attend it. 15 cents.

Missionary Worship Programs—BESSIE L. DOUGHERTY. Ten missionary worship programs. Paper 25 cents.

VISUAL AIDS:

China Teaching Pictures—Eight pictures showing scenes from Chinese life. Size 7 x 13 inches. 50 cents.

Picture Map of China—Illustrated map to be colored. 36 x 50 inches. 50 cents. Individual notebook size, 10 cents a dozen.

Art Panel Poster—China. Four sheets with colored cut-outs to color and paste on. 50 cents.

MISSIONS CROSS WORD PUZZLE PAGE

No. 39—Love's Motive

ACROSS

1. "If . . . love one another, God dwelleth in us."
3. "Beloved, let us . . . one another."
6. "that we might live through . . ."
9. "that asketh you a . . . of the hope that is in you."
11. "a . . . and commander to the people."
13. "wise men from the . . ."
14. High priest of Israel.
16. "one pearl of . . . price."
18. Form of oxygen.
21. Two fifths of eight.
22. ". . . as he is, so are we."
24. "that we should . . . called the sons of God."
25. Masculine name.
27. Cavities; tiara (anag.).
28. Printer's measure.
29. Hedge binder (Dial. Eng.).
31. David's oldest brother.

33. Porto Rico.

34. "Do not . . . , my beloved brethren."

35. "and love one another, as . . . gave commandment."

37. "thou hast left thy . . . love."

39. "and . . . know the love of Christ, which passeth knowledge."

41. Capital of Ecuador.

43. Beard.

45. Affront.

46. Sea in Europe.

49. Part of the Bible.

50. "I . . . the true vine."

51. "Pilate sought to . . . him."

52. "There is . . . fear in love; but perfect love casteth out fear."

53. "not that we . . . God."

54. "Beloved, if God so loved . . ."

Our Text from the Epistles of John is 1, 3, 6, 22, 35, 37, 53, and 54 combined.

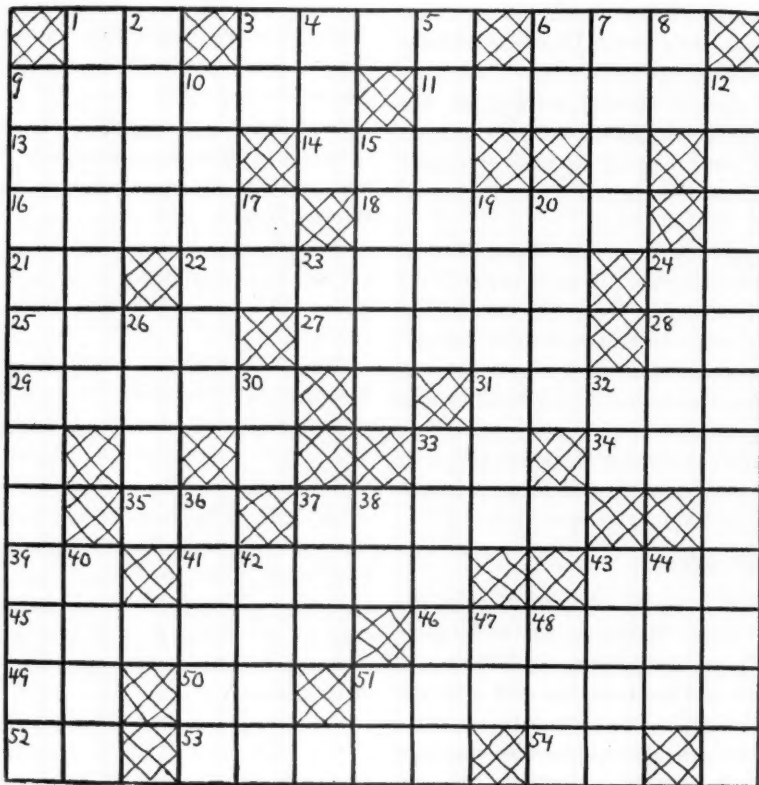
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L	E	A	G	U	E	G	E	R	E
E	F	O	R	E	V	E	R	A	H

NO. 50

DOWN

1. "lest ye be . . . and faint."
2. "take thine . . . , eat, drink, and be merry."
3. "and, . . . , I am with you always, even unto the end of the world."
4. "and every . . . that loveth is born of God."
5. "and the captain of the children of Reuben shall be . . ."
6. Exclamation; half of half.
7. "words seemed to them as . . . tales."
8. "and he that loveth . . . shall be loved of my Father."
9. "in the . . . when the Son of man shall sit in the throne of his glory."
10. "the world also shall be . . . , that it be not moved."
12. "a book of . . . was written" (pl.).
15. Reluctant.
17. Two thirds of ten.
19. Willows.
20. Masculine name; lane (anag.).
23. Calcium.
24. ". . . ye one another's burdens."
26. Mother of Jabel and Jubal.
30. New England state.
32. That is.
33. Examined carefully.
36. "The legs of the lame are not . . ."

(Continued on next page)



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NO. 51

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|--|-----------------------|
| 37. "is . . . for the kingdom of God." | 43. Luzon savages. |
| 38. "and we have seen . . ." | 44. State. |
| 40. Upon. | 47. Boy's nickname. |
| 42. Chilean timber tree. | 48. Coin of Roumania. |
| | 51. Note. |

. THE CONFERENCE TABLE .

Station Identification and Announcement

By JEAN H. MITCHELL

"Pausing for station identification"—so we frequently hear as we tune in on the radio.

Fittingly, the Conference Table page this month "pauses for identification," to remind our readers that it is the "National Committee on Woman's Work speaking." What constitutes the National Committee on Woman's Work? It is a joint committee of the Woman's American Baptist Home Mission Society and the Woman's American Baptist Foreign Mission Society and consists of 14 members. It meets preceding the Administrative Committee of the Council on Finance and Promotion and at other times when necessary. It considers policies and methods relating to many phases of the women's work in the churches of the Northern Baptist Convention.

This National Committee specializes in women's work! Its comprehensive program includes Christian Citizenship. Suggestions for the study of moral and social issues and how we may help to meet them have been sent out, and lists of resource materials made available. We realize the necessity for our women to be informed, to declare themselves on the side of the forces of righteousness. We know that when we teach temperance and promote racial and international understanding, we are linked with great world movements. When we send our White Cross materials

over land and over seas, we are giving a demonstration of practical Christianity in helping to meet human needs.

Our Devotions Leader is just beginning her task, but we have emphasized again and again the importance of the individual prayer life of our women, the blessing which comes from prayer for our missionaries. New plans will come from this department from time to time. The National Committee

Raise MONEY ... Easily

There is no surer, easier or more pleasant way to raise needed funds for churches or clubs than with the aid of our co-operative plan. Women everywhere accept Gottschalk's Metal Sponge as the foremost metal scouring device. They buy this time and labor saver without hesitation. A sale is made almost every call. In the past 20 years we have assisted thousands of organizations to raise money. We will be delighted to help you. Write for particulars. METAL SPONGE SALES CORPORATION, Philadelphia, Penna.

Gottschalk's
METAL SPONGE

WOMAN'S AMERICAN BAPTIST FOREIGN MISSION SOCIETY

The 69th Annual Meeting of the Woman's American Baptist Foreign Mission Society will be held in the Convention Auditorium, Atlantic City, N. J., on Saturday, May 25, at 9:15 A.M., to act upon any report that shall then be presented, to elect officers and members of the Board of Managers, and to transact any other business that may properly come before the meeting. By order of the Board of Managers.—
MRS. A. J. MITCHELL, *Rec. Secretary.*

on Woman's Work has promoted the World Day of Prayer, the Gift Boxes, the annual "Suggested Programs for Women's Work" (this year "Witnesses of the Light" prepared for us by the women of Colorado).

General denominational plans are transmitted to the local women. Special leaflets are distributed, and a program based on the current issue of MISSIONS is prepared each month by a member of the Committee.

The Committee cooperates with the Joint Student Committee through Student Counselors; with the Department of Missionary Education by furtherance of the Reading Program and Mission Study; by encouragement of World Wide Guild, Royal Ambassador and Children's World Crusade groups. The Committee endeavors thoughtfully to feel the pulse of the local need, to be sensitive of world trends, to plan a program worthy of Baptist women.

Evangelism, Stewardship, Bible Study, will be reemphasized in the activities for 1940-1941, and some definite plans for the Business and Professional women of our churches. The Committee prayerfully endeavors to serve. It channels through the State, down to the Association, and to the local Church women. The undergirding of the prayers of the local groups is requested at this time for the Committee's work.

We call your attention to important meetings planned by the Committee for the women during the Northern Baptist Convention at Atlantic City. Please consider this a personal invitation.

The date is Saturday, May 25th. The place is the Atlantic City Convention Hall.

PROGRAM: 2-3 o'clock. Conferences: Program Building in local church, Organization—The Manual At Work, Devotions, Christian Citizenship, Student Counselor,

White Cross, etc., etc., all with competent leaders.

PROGRAM: 8 o'clock—A Great Inspirational Meeting with Mrs. Orrin R. Judd and Mrs. Howard Wayne Smith presiding.

Theme: Fellowship In The Light. The program will include: Presentation of Women's Objectives by Mrs. Earl Breeding, Chairman, National Committee W. W.; music by the double quartette of the

Mather School; Messages by four missionaries or nationals; Scripture Lesson read by Colorado woman; Great climatic address and challenge; Closing prayer by Mrs. Stephen Leshner.

The offering will again be divided equally between Christian Refugee Work and Chinese Relief.

We are looking forward to a helpful, effective meeting. Please reserve date and plan to attend.

Women Builders of the Kingdom

Carrying a message of vital interest to a large congregation, a pageant written and directed by Garnett Kager Young, was presented at a recent Sunday evening service in the First Baptist Church, Tacoma, Wash., Rev. W. O. Macoskey, pastor. Beginning with Martha and Mary and continuing down through the years, Monica, mother of Augustine, Saint Margaret of the eleventh century, those dauntless women who came as Pilgrims to this land, Sally Peck, Ann Judson, Narcissa Whitman, and others who did a brave and noble task of Kingdom building in their day, were portrayed in pantomime. Following the unveiling of the replica of First Church's beautiful building, the women of the church demonstrated their right to the title of *Builders of the Kingdom*. The President of the Woman's Society with the Chairman of Finance explained in detail the program of the women for raising and disbursing their budget for the year.

The Society is divided into ten groups, each of which has a quota for the year of one hundred dollars.

THE OPEN FORUM OF METHODS

CONDUCTED BY ELIZABETH I. FENSON

Council on Finance and Promotion, 152 Madison Ave., New York, N. Y.

Making Missions a Year-Round Project

How the First Baptist Church of Westfield, N. J., Promotes World Friendship in the Church School

Hearing of the transformation of a classroom in the First Baptist Church of Westfield, N. J., of which Rev. Eugene C. Mintz is pastor, we wrote for further details for *Open Forum* readers and received the following interesting letter from Mrs. Mintz:

I am very happy to write you about our World Friendship room which is now in its second year. It was opened as a center of missionary interest for our church, particularly the church school. It occupies a classroom opening off the chapel. Furnishings include a wall map of the world with the mission fields of Northern Baptists indicated in red; a bulletin board, under which is a table for the display of free pamphlets and sample copies of *MISSIONS*; a filing case with shallow drawers which are used for pamphlet materials, pictures, etc., classified by countries; a large old-fashioned bookcase with glass doors, in which is displayed a collection of curios given us by our missionaries, Dr. and Mrs. B. H. Luebeck of South China; and another bookcase for the missionary library of the Woman's Association. Comfortable chairs, a center table, and a rug complete the furnishings. Posters, maps and a village made by various chil-

dren's groups in their missionary activities last year are on display.

The room is used by the Sunday School classes in rotation, usually for two Sundays in succession for each class above the Primary group. The Primary and Beginners' groups like to visit the room once a year for a talk about the curios or some other missionary feature. On the first visit of a group or class, the curios were explained during the class period.

This room serves also as a center for the distribution of the missionary materials used by the Sunday School departments and the Children's World Crusade. Used materials and completed projects are stored here, ready for future reference. We are also building up a permanent file of *MISSIONS*.

About the time we opened the room, I received a publication with a design of two clasped hands on the cover. I cut this out and mounted it on paper, adding the words *World Friendship* below the design and a radiant cross above. Placed below and between the hemispheres on the map, this gives the dominating idea of the room.

The notable feature of this plan is the *system of rotation*, which gives the church a missionary center without demanding extra space.

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Bills, coins, stamps are sent at sender's risk.

When you receive notice that your subscription has expired, renew it at once, if you have not already done so. Use the blank enclosed in your final copy. Give the blank and money to your Club Manager; if there is none, send directly to us. Please sign your name exactly as it appears on your present address label.

Sometimes a subscriber who has already renewed may receive this blank, the renewal having reached us after this copy containing the blank has been mailed.

When reporting change of address send both the old and the new address.

Each window pane of the model represents one dollar. When the circle turns in its first gift of \$25, a bell is hung in the tower. When the quota is reached, another bell is hung. After the goal has been reached, each additional gift of \$5 is recorded by placing a pane in the window of the pastor's study. The total budget of the Society is \$1,725, of which \$725 is allotted to the Industrial Department. The budget is disbursed through various channels.—*Mrs. J. B. Cavin.*

The Convention Exhibit at Atlantic City

When the Northern Baptist Convention meets in Atlantic City, May 21-26, the exhibit will be somewhat smaller than in other years, but perhaps more interesting because more compact. The booths of the Council on Finance and Promotion will form the center and express the theme of the Convention, "The Light Shinerh."

For the first time all of the Northern Baptist schools and colleges will exhibit together.

Dr. John C. Killian of the Publication Society is planning to exhibit a new car and trailer for missionary service.

In a joint exhibit under the auspices of the Council on Christian Education, The Religious Education Department of the Publication Society, the Department of Missionary Education and the B.Y.P.U. will participate.

The American Bible Society will set up at Atlantic City an exhibit which attracted much attention in the window of the Bible House, New York City. Thousands of people paused to examine the Bibles in the window.

For the first time in many years Dr. Harry S. Myers, a veteran in Baptist service, will not be in charge of the exhibit and he will be missed by every one. Dr. Myers is now with Hillsdale College.



offers YOU An INSPIRING Vacation

Nine conferences provide a well balanced program from which the Christian family may choose.

The beauty of the country and the exceptional facilities at Northfield and Mount Hermon offer unbounded recreational opportunities.

Girls' Conference	June 21 - 29
Mt. Hermon Alumni Institute	June 29 - July 6
Christian Endeavor Conf.	June 29 - July 6
Y. W. C. A. Business Girls' Conf.	July 6 - 13
Missionary Conference	July 8 - 16
United Presbyterian Conf.	July 13 - 20
Religious Education Conf.	July 16 - 27
Westminster Choir College	July 22 - Aug. 12
General Conference	July 27 - Aug. 12

Detailed information on request
NORTHFIELD SUMMER CONFERENCES
EAST NORTHFIELD, MASS.

The Northfield Missionary Conference

July 8-16, 1940

For many years, the Northfield Missionary Conference has beckoned Christian women of all denominations to come for inspiration and fellowship. The summer of 1940 will be no exception, and July 8th to 16th will find hundreds of girls and women gathered on the beautiful Campus of Northfield Seminary to worship and study together. Denominational feelings are left behind, and the ready smile of a Baptist or a Lutheran or a Presbyterian may be the open sesame to a life-long friendship.

There will be separate classes for girls and women. The seven camps

"AS YOU
WOULD
THAT
OTHERS
SHOULD DO
TO YOU,
DO YOU
EVEN SO
TO THEM"

This is their Golden Wedding Day. Now 83 years of age he has been a minister 53 years. How much we owe them!



You may bring comfort and cheer to many such as these who have given their best through life by writing a Bequest in your Will as follows:

"I give and bequeath to The Ministers and Missionaries Benefit Board of the Northern Baptist Convention, a New York corporation, the sum of.....(\$) Dollars."

Send for free copy ☐ Booklet on Wills ☐ Leaflet on Wills

To THE MINISTERS AND MISSIONARIES BENEFIT
BOARD OF THE NORTHERN BAPTIST CONVENTION
152 Madison Avenue New York, N. Y.

IN THE LIGHT OF THE WORLD'S NEED

THE following letter was received recently at the headquarters of The American Baptist Home Mission Society.

I am writing chiefly to say that I am about ready to send another check for the work of the Home Mission Society on the annuity plan.

Next July 12th I shall reach my 71st milestone! So the final goal is not far distant. I have had a tremendous amount of pleasure in saving this money for Kingdom work, and the end is not yet.

I am greatly interested in the American Indians and in the work in Central America especially.

In the light of the world's need, I am only too happy to pass on my little contribution for its betterment.

LETTERS SIMILAR TO THE ABOVE ARE CONSTANTLY BEING RECEIVED BY THE AMERICAN BAPTIST HOME MISSION SOCIETY REGARDING THE FINANCIAL RETURNS OBTAINABLE FROM THE SOCIETY'S SPECIAL GIFT AGREEMENTS

For rates and full information (ALL LETTERS TREATED IN STRICTEST CONFIDENCE) write to
G. PITT BEERS, Executive Secretary, 212 Fifth Avenue, New York, N. Y.

THE AMERICAN BAPTIST HOME MISSION SOCIETY

The program theme of the Northern Baptist Convention at Atlantic City, May 21-26, is
THE LIGHT SHINETH. See pages 292-293. A shining light always reveals human need

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Comforting, encouraging messages of cheer to the sick and sorrowing, birthday, etc., etc., many with Bible Texts — in great variety of artistic settings — the type of Greetings Christian people are looking for. Cards that are different — not found in stores — Boxed and Unboxed — good profit — No investment necessary. Catalog and Sales Plans on request.

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for girls are a tradition, and the Campus is alive with bright-faced girls who live in tents with their denominational counselors. Thronging across the Campus they touch elbows with missionaries and nationals from all over the world and soon discover that in Christ there is neither East nor West.

The topics for Mission Study for 1940-1941 are of unusual interest. For the Home Field the subject will be Shifting Populations with special emphasis on the case of the Migrant Workers. Almost every day the press carries stories of these thousands who are constantly on the move from one job to the next, carrying along the whole family and all their worldly pos-

sessions in the old car. Dr. Mark A. Dawber, one of the outstanding authorities on the subject, will present the problem.

The eyes of the world are focused on China in her terrible distress as starvation stalks through her cities and countryside. Spiritually, China

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has also a great spiritual hunger for the Bread of Life, and there has never been a more wonderful opportunity before the church. Mrs. Welthy Honsinger Fisher will present the case of China.

Each morning there will be presentations of the study topics in the Auditorium, followed by class discussions. The following are some of the leaders: Miss Rachel Benfer, the Rev. Ruth C. Conant, Mrs. Charles H. Lewis, Miss Alice Murdock, Miss Hazel V. Orton, Miss Marie Whiffen, and Miss Ann Elizabeth Taylor. Worship for the whole conference in Sage Chapel will be led by Dr. Emily Werner. She and Rev. Ruth C. Conant will lead the girls, and Dr. Caroline

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☐ May

Palmer the women, in Bible study. Miss Marguerite Hazzard, beloved by every Northfield girl, will direct the music, with Mrs. Walter C. Stevens at the piano.

Northfield is always a series of never-to-be-forgotten experiences. Why not plan to be a part of it this summer?

For further information address Mrs. Warren C. Taylor, 38 Union Avenue, Schenectady, N. Y.

An Early Breakfast!

The annual breakfast and business meeting of alumnae and former students of the Baptist Missionary Training School will be held at the Jefferson Hotel, Atlantic City, Saturday morning, May 25th, at 7:15 o'clock sharp. Price is 60 cents. The alumnae of the school are hoping that many of their friends will join them at a 12:30 noon luncheon, Saturday, May 25th, at the Jefferson Hotel. Luncheon price is 85 cents. The price of both meals includes gratuities.—FREADA E. KOEKER, *President*, Alumnae Association of the Baptist Missionary Training School.

WOMEN OVERSEAS

(Continued from page 303)

and wide. A 60-year-old blind woman who came to one meeting said: "I wanted to come as I heard the speaker tonight is also blind."

Mr. Ma preaches as well. One evening in a village church he likened the different religions to different types of lights used by man. He spoke first of electric lights, then Aladdin lanterns, the kerosene lamp, and finally the little vegetable oil lamp, used in Jesus' time and at present in many Chinese homes. He proved that all religions may throw some light, but he himself stood as living witness to the *True Light*.

"He stumbleth not, because he seest the light."—John 11:9.



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THOUSANDS of persons are receiving their checks regularly at stated intervals because they are holders of Annuity Agreements of the American Bible Society. This REGULAR INCOME brings comfort and freedom from worry about the future.

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Please send me, without obligation, your booklet B-34 entitled "A Gift That Lives".

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Northern Baptist Clinics

(Continued from page 293)

Friday—Great Social Issues in World Life

No. 5—EDUCATION IN THE LOCAL CHURCH

Chairman, Sec. Luther Wesley Smith
Director, Sec. Richard Hoiland

Wednesday—More People for Christian Education

Thursday—Adequate Leadership for Christian Education

Friday—Christian and Missionary Education in the Local Church

No. 6—RACE RELATIONS IN THE MODERN WORLD

Chairman, Pres. James H. Franklin
Director, Sec. G. Pitt Beers

Wednesday—Treatment of Refugees of Various Races

Thursday—Our Country and Its Mingled Races

Friday—The Negro in the North

No. 7—THE CHRISTIAN HOME

Chairman, Rev. S. W. Powell
Director (not yet appointed)

Wednesday—What Is Happening in Family Life?

Thursday—The Home in the Church Program

Friday—The Spiritual Life of the Family

No. 8—THE BAPTIST WITNESS IN A WARRING WORLD

Chairman, Rev. A. H. Haslam
Director (not yet appointed)

Wednesday—Church and State

Thursday—The Issue of Democracy

Friday—Baptists and the International Situation

No. 9—BAPTISTS AND CHRISTIAN COOPERATION

Chairman, Pres. Albert W. Beaven
Director, Mrs. O. R. Judd

Wednesday—Baptists and Christian Cooperation

Thursday—Means of Cooperation

Friday—World Christian Cooperation

No. 10—THE MINISTER AND HIS WORK

Chairman, Rev. C. W. Atwater
Director (not yet appointed)

Wednesday—The Preparation

Thursday—The Practical Side

Friday—What Is Expected?

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TIDINGS

(Continued from page 305)

shirts, overcoats, suits, shoes, rubbers, ties, socks, and bathrobes; WOMEN's silk and cotton dresses, satin kimonos, underwear, sweaters, hats, shoes, gloves and pocket-books.

Nearly 300 articles were packed in large cartons. Anyone might be proud to buy from this assortment

of new, and repaired clothing. MATHER SCHOOL would be on top of the world if each Woman's Society of the Northern Baptist Convention would send a donation such as this for the shelves of the MATHER'S SALES HOUSE.—*Mary D. Stewart.*

Something New!

"New occasions teach new duties." In program building as in other lines of endeavor, new methods replace the old. So this year, the annual program series based on *A Book of Remembrance* takes the form of a "How to Use" booklet linking the *Book* to the national program theme for 1940-1941. This offers specific suggestions for using the stories in the *Book* in each of the twelve programs. Although free, the distribution is limited to one to a church (or circle). Order from Baptist Literature Bureau.



A radio broadcast by Dr. Earl Frederick Adams, General Director of Promotion, has been arranged for Tuesdays in May. The station will be WEAf, New York, and the time 12:30 to 12:45 noon.

THE LAST WORD

THE next issue (June) which ordinarily reaches subscribers early in that month, will this year arrive about two weeks late. Do not blame the postman or MIS-SIONS' subscription office, but blame the Northern Baptist Convention! The delay is necessary in order to include in the June issue the full account of the Atlantic City Convention which meets May 21st-26th. (See program on pages 292-293.) The reason for delaying the June issue is explained more in detail elsewhere. It is here repeated in more-brief form for your benefit in case you failed to see and read the announcement on 2nd cover.

Annual Meetings

AMERICAN BAPTIST PUBLICATION SOCIETY

The annual meeting of The American Baptist Publication Society will be held on Saturday morning, May 25th, at 9:15, in Convention Hall, Atlantic City, New Jersey, to act upon any report presented, to elect officers and members of the Board of Managers, and to transact any other business that may properly come before the meeting.—WESLEY H. HOOT, *Recording Secretary*.

AMERICAN BAPTIST FOREIGN MISSION SOCIETY

The 126th annual meeting of the American Baptist Foreign Mission Society, a corporation organized and existing under the laws of the states of Pennsylvania, Massachusetts and New York, will be held in the Convention

Hall, Atlantic City, New Jersey, May 25, 1940, at 9:15 A.M., to act upon any report that shall then be presented, to elect officers and members of the Board of Managers, and to transact any other business that may properly come before the meeting.—DANA M. ALBAUGH, *Recording Secretary*.

AMERICAN BAPTIST HOME MISSION SOCIETY

The 108th Annual Meeting of The American Baptist Home Mission Society will occur simultaneously with the meeting of the Northern Baptist Convention in Atlantic City, New Jersey, May 21-26, 1940, the presentation of the Annual Report and the election of officers taking place in sessions designated by the Program Committee of the Northern Baptist Convention.—COE HAYNE, *Recording Secretary*.

Announcements of other annual meetings appear on pages 305 and 315.

Mrs. Charles King

In the death of Mrs. Charles King of Johnstown, N. Y., on March 9, 1940, missionaries have lost a very good friend. Many years ago she and her husband, the late Charles King, undertook the support of missionaries, placing their salaries on the payroll of Mr. King's leather factory. From then on checks came monthly to the Woman's American Baptist Foreign Mission Society and the American Baptist Foreign Mission Society. The sons continued this remarkable investment in the foreign missions enterprise after the death of their father. In many other ways Mrs. King revealed her deep devotion to the cause. Her home was always open to the missionaries. Her kindly interest expressed itself through many courtesies. A beloved member of the First Baptist Church of Gloversville, N. Y., Mother King led a devoted Christian life.

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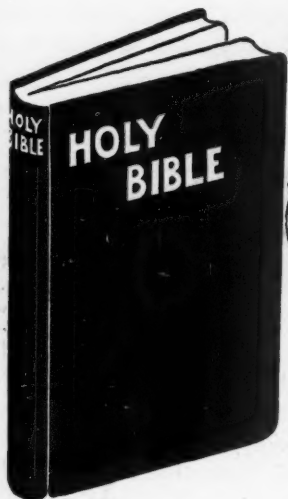
Each month the mailing machine will print your name on a packet containing samples of all the leaflets published by the Council on Finance and Promotion for the Societies and Boards of the Northern Baptist Convention. Every three months a copy of "The Secret Place", devotional booklet, will be included.

Address

BAPTIST LITERATURE BUREAU
152 Madison Avenue, New York, N. Y.

The Living Word

IS CHILDHOOD'S DUE



WHEN you remember your children this Children's Day (Sunday, June 9) do not forget that throughout this great land 17,000,000 children of school age do not receive any Bible instruction whatsoever.

The Living Word is every child's due. The Savior has told us, "Suffer little children to come unto me and forbid them not; for of such is the kingdom of God."

The distribution of Christian literature and the promotion of Christian teaching is the great aim and purpose of The American Baptist Publication Society. Last year the Society's colporters distributed nearly 40,000 Bibles and other religious books, and more than 500,000 tracts. They made 56,580 visits, reorganized 20 churches and started 4 churches and Sunday schools. This year its Colporter Missionary Department is celebrating its 100th anniversary. During this century more than 17,000 Sunday schools were organized.

There are more than 9000 communities in America without any religious service. The Publication Society had hoped to increase its work in such areas but because of lack of funds it has not been able to do so. Never has the need been so great.

Let Children's Day be Publication Society Day in your school! Put on the Bible-centered pageant "Children of the Bible." Take a special offering for the Society's field services. Credit will be given to your church's missionary budget.

"CHILDREN OF THE BIBLE"

is the title of this year's Children's Day Service. The American Baptist Publication Society has placed the Bible at the center of its plans for Children's Day this year with the thought uppermost of getting the Word of God into the minds and thoughts of the people — especially our young people. The service is based on a series of dramatizations of Bible stories. Free copies for participants as well as for congregations will be supplied, together with offering envelopes, to every school cooperating. A sample copy will be furnished if requested.

Children's Day . . .

JUNE 9th IS AMERICAN BAPTIST PUBLICATION SOCIETY DAY

(So designated by the Northern Baptist Convention)

Luther Wesley Smith

Executive Secretary, The American Baptist Publication Society
1701-1703 Chestnut Street, Philadelphia